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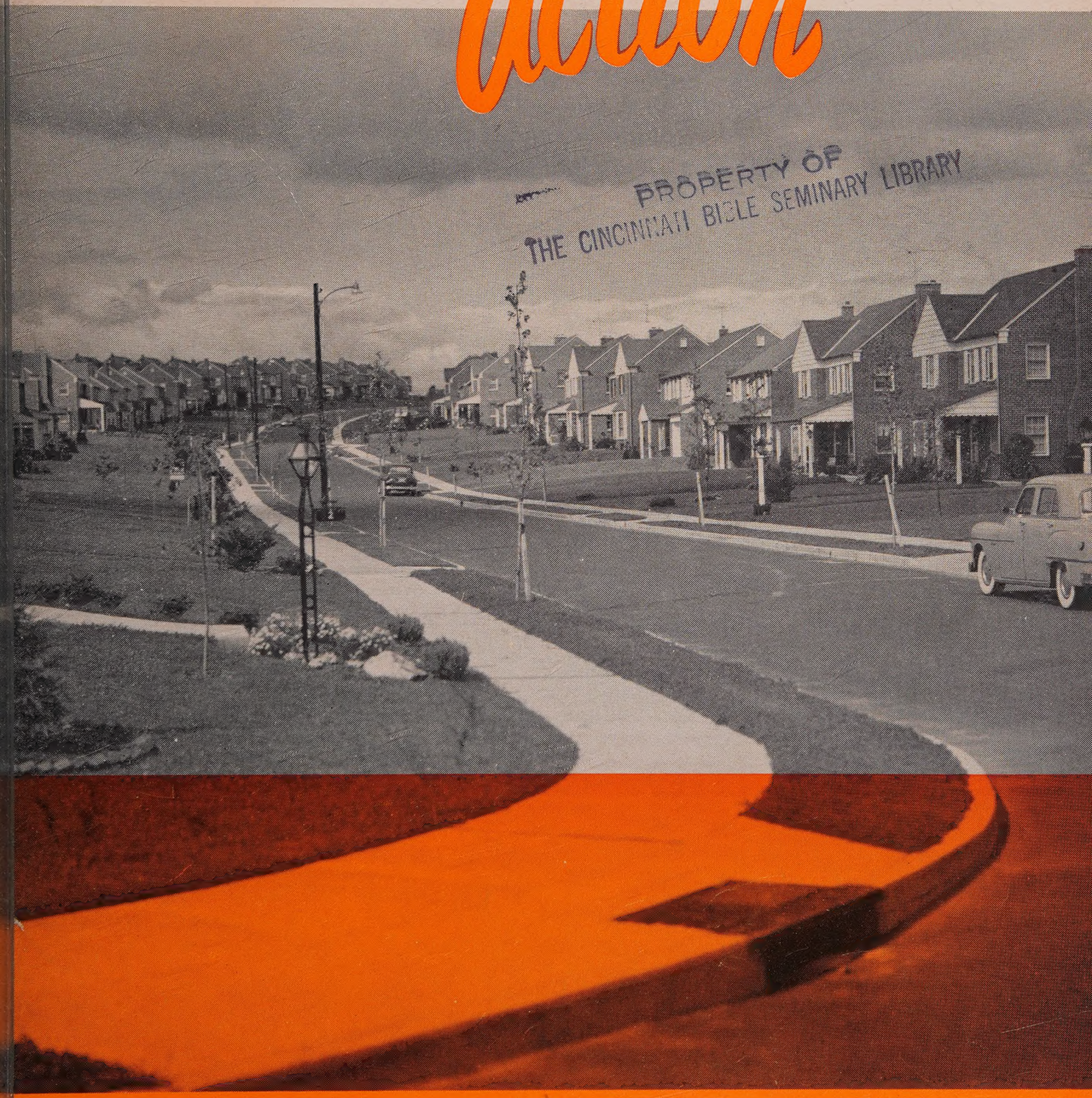

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MAY 1961

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NAE STATEMENT OF FAITH:

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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Just a Minute

A sixty-second devotional by

WILLIAM S. DEAL

IN THE MORE than one-and-a-half-million vocabulary words now reported in the English language, perhaps there are no stronger, lovelier or sweeter words than Jesus, love, mother, home and friend. Around these words and their meanings can be grouped all that is fine and beautiful in life, all that is worthy of remembering when life is no more, and all for which the highest civilizations have striven.

And in some strange way the center word of these five stands out—not above the first and loveliest of them all, Jesus, but in a way tying them all together. For one cannot think of Jesus very deeply without also thinking of His mother by whom God ordained to bring His Son into the realm of the flesh.

While we are in no sense to deify Mary, the mother of Jesus, as some have done, yet she remains a radiant symbol of that high position to which womanhood by the grace of God was brought. Motherhood was by her raised to a new height and in her example the generations since have had a sense of new light and new obligation.

None of the some 20 past civilizations have reached their highest pinnacles without certain moral qualities in the motherhood of their societies. And in every case where great civilizations have crumbled into dust it has been preceded by a declension in the morals of its women.

Someone has well said that when God is ready to produce a great man, He first makes a great mother. It is upon the background of such greatness that God paints some of the best pictures of all time. While we do not have the case histories of all of the mothers of great men, even in Bible times, it is safe to believe that the rule is true. One cannot think of Moses and his great work without remembering his noble mother of such high faith and dauntless courage. Or of Samuel and his life without the picture of praying Hannah, giving her son to the Lord. While it was grace which made these men great, they nevertheless had a very fine introduction to life by gracious mothers.

There is no better way to raise the level of our civilization than to improve its motherhood. Possibly no influence short of religion itself has such a powerful and profound effect on a person in his formative years as that of his mother. It is true that "the hand that rocks the cradle rules the world" for mothers are molders of men.

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One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is **your turn** to enter the hospital, it's too late to buy coverage at any price.

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DR. THOMAS F. ZIMMERMAN, President of National Association of Evangelicals: *"After carefully reviewing the favorable coverage and economical rate included in the Gold Star Hospitalization Program provided for total abstainers, I must say that I am tremendously impressed with this very fine program. It is to be most appreciated that those who take the position of total abstinence are now given an opportunity to reap a practical return as far as their own insurance rates are concerned. I congratulate the company for making available insurance coverage of this type."*

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Mrs. Singne C. Gabrielson, Rockford, Illinois—*"Thank you so very much for my check received two days ago. I am very well pleased with the way you have taken care of me. I am glad that I took out this hospitalization with you. God bless you as you carry on."*

Mr. Charles Hansen, Visalia, California—*"My sincere thanks to you for your prompt attention in mailing check to cover my claim for the days I spent in the hospital in my recent illness."*

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My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

	NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.					
2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: ..... Signed: X .....

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I am enclosing the amount specified on the left for each person to be covered, with the understanding that I can return my policy within 10 days if I am not completely satisfied with it, and my entire premium will be promptly refunded.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO **DE MOSS ASSOCIATES** VALLEY FORGE PENNA.

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2. **Enclose in an envelope with your first payment.**
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YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

The controversy over aid to parochial schools is coming to a head. The demands of the Roman Catholic hierarchy to include such aid in the general aid-to-education bill appear doomed to failure. But the scene has shifted to the "separate" bill which would aid parochial schools through long-term, low-interest government loans. Most Protestant groups, while opposing all "across-the-board" aid to parochial schools, feel that it is preferable to keep the lines clear and to have Congress consider the parochial school question apart from the general bill. It is also believed that the "separate" bill would be more susceptible to a court test of constitutionality.

The legal "memorandum" submitted by the Department of Health, Education and Welfare to the Morse subcommittee contained the opinion that all loans to parochial schools, except those strictly for the protection or welfare of the child, would be unconstitutional. However, it maintained that a different situation exists at the level of higher education. At that level education is not compulsory, and there is greater ability for the student to select his courses and to evaluate information critically. Some think this is the area of maximum danger in terms of church-state principle.

So here's the present score: Inclusion of parochial schools in the general aid-to-education bill seems very unlikely. However, the "separate" bill now under consideration could do just as much damage to the principle of separation of church and state. Members of Congress should be made aware of this fact. Also at the higher educational level care must be taken to keep church and state separate.

What relation will the Peace Corps have to missions? That question is being heard around Washington, where the Peace Corps program is amazing even the hardened bureaucrats in its ability to get on the road in a hurry. Some suggestions have been made that the Peace Corps would "duplicate" the work of missions. Yet repeated statements have been forthcoming from the Director of the Corps that "religious proselyting" would not be allowed. In other words, the Peace Corps is not about to enter the religious phases of any overseas missionary program.

However, there are early indications that the Peace Corps is interested in working closely with "private agencies" having work abroad. Religious organizations have not been ruled out of this category. The precedent often cited for this is the government support of church-related relief programs, whereby the government supplies surplus food and transportation costs while the churches may actually administer the relief program.

In the Peace Corps situation, the theory goes, the government would simply be supplying personnel to assist in programs of a general welfare nature. But the church-state question remains. There is the distinct possibility, even probability, that the Peace Corps will include a further mingling of certain functions of church and state. Even when this is confined to welfare programs it could represent a problem.

At least one extreme right-wing "patriotic" organization has been brought under fire in the U. S. Congress -- the John Birch Society. The group takes the position that it is necessary to fight fire with fire and that to defeat Communism it is necessary to adopt some tactics similar to those the Communists use. Senator Stephen M. Young (D.-Ohio) described Robert H. W. Welch, Jr., the founder, as a character assassin and a "little Hitler." Attorney General Robert Kennedy called the Society "ridiculous." In Boston, however, Richard Cardinal Cushing said Robert Welch is a "capable and fearless" man, but said Welch erred in calling President Eisenhower a Communist.

HAROLD LAMBERT

MISSION FIELD AT HOME

A church extension survey shows rapid growth in strategic areas

By Luther L. Grubb

WHO really builds the Church? Is this accomplished by vast denominational efforts, the work of various faith home mission groups or as the result of the outreach of a single missionary-minded local church? As a home missions leader I have seen all of these methods used in establishing new churches, but that is not the basic reason they are in existence today.

Rather, churches are born and grow because of their divine appointment. Our Lord Himself laid down the basic principle when he said to Peter "I will build my church" (Matt. 16:18). As the early apostles and believers witnessed for Christ, He was building His church.

Dr. Grubb is chairman of the NAE Commission on Church Extension, Home Missions, and Evangelism and also secretary of the Brethren Home Missions Council, Winona Lake, Indiana.

So it is yet today that the work of God on earth begins through the work of the Holy Spirit in the hearts of individual believers. Groups of these believers band together in local churches for worship, the teaching of the Word and to propagate the gospel. The normal result is the establishment of still other churches.

Therefore, God's basic instrument for service, His headquarters on earth, is the local church. Although many other factors may be involved in glorifying God, the degree of this glory is largely determined by the vision of His people for extending the church.

Even though there are local churches all over the world, it has been the will of God to provide most missionaries for foreign fields and the means for their support through churches in America. Is it not clear, then, that to substantially increase this world-wide foreign testimony we must increase the number of evangelical churches in America!

This same principle applies to every other facet of Christian activity not found directly in the local church, such as national youth and children's works, etc. No aspect of Christian service demands greater and more detailed attention than church extension.

What is our church population in America today?

It is very difficult to arrive at a true and accurate picture of Christianity in America today because of the various shades of belief and the number of different religions. According to the 1961 edition of the *Yearbook of American Churches* in 1959 there were 314,345 local churches and a total of 112,226,905 church members. This involved only those who reported to the National Council of Churches, which publishes this book.

However, it does represent a very interesting picture. We know that not all of these churches are Christian and evangelical. For instance, included are 5,500,000 Jews who report all Jews as members in communities having congregations. The Eastern Orthodox churches count all those as members who are in their cultural groups. These figures also include 40,871,302 Roman Catholics and other groups such as Buddhists.

We are aware that many Protestant churches have departed from "the faith once delivered unto all the saints." Keeping all of this in mind there is one local church available for each 575 people of our total population now numbering approximately 180 million.

There is no accurate way of knowing how many Protestant churches are really in the evangelical category, but if we take the figure of 285,132 there could be one Protestant church for every 630 people. But there still are 67 million people completely unchurched. Certainly we have not reached the saturation point in church extension.

If we are searching for a mission field—here it is! And, it is growing annually. By this same time next year 6,000 or more new evangelical churches will be needed just to meet the population increase of about 4 million people. This does not include those areas where Protestant churches are not preaching the gospel and thus are not actually evangelizing their community.

What are NAE groups doing to meet this need?

The constituents of the National Association of Evangelicals have recognized the challenge of this potential American harvest field. Many well-planned church extension programs are in operation and resulting in new churches being established across the nation.

Recently a comprehensive questionnaire was sent to 36 of the constituent bodies of the NAE relative to their church extension programs. At this writing 25 of these have been returned. Represented are 21,204 evangelical churches. Their members total 1,424,-034. We certainly are aware that these are not all of the evangelical churches in America. Not even all of the NAE churches are included, nor are churches included which belong to other evangelical groups and some independent churches.

These churches started 4,511 new churches in the past ten years. This means that during this period of time it took about five churches or 315 people to start one new church. During one year it took 47 churches and 3,153 people to start one church on the average. This may indicate a fair average among evangelical churches. It should also give us some idea as to the number of churches we may expect to start in the next decade under present church extension programming and emphasis.

What methods are used?

Different groups have used various methods in starting churches. These have included Bible classes, Sunday schools, planned migration of families, national programs, cottage prayer meetings, the mother and branch church plan, district missions and tent evangelism. Among these the mother and branch church plan and the starting of a Sunday school are heavy favorites, with the national or district program —or both—assisting the new church. (One church, only four-and-a-half years old, having just become self-supporting, began to mother a branch church in a community eight miles away. The Sunday school of the mother church borrowed $1,000, made a down payment on a house in the new area, gave two families to help start the work and the new Sunday school in a few months filled the new house.)

Less than half of the churches reporting had a strategic master plan for church extension on a geographical basis. About half have a goal, such as 10 churches or more each year.

When are churches organized?

New churches are organized at a time when it is deemed wise. Many of these provide a special form for organization and definitely emphasize their denominational doctrinal position from the beginning. A constitution and by-laws are provided in all instances.

Because of differing denominational polity, several different kinds of contracts or agreements are negotiated with the new church. More than half have no legal agreement with the new church. Others sign an "Affiliation Resolution" or a "Brotherly Contract." In some instances a set of special operating rules and regulations or a book of discipline are used.

What about pioneer workers?

Most of these denominations do not have enough "pioneer" preachers. Yet, relatively little is being done to systematically recruit pastors. Emphasis is laid on the pastorate in Bible schools, colleges and seminaries, and local pastors are encouraged to challenge their young men to enter the ministry. Qualifications for this type of work are not too high. Age seems to make little difference although almost half of those reporting demand some experience in the pastorate.

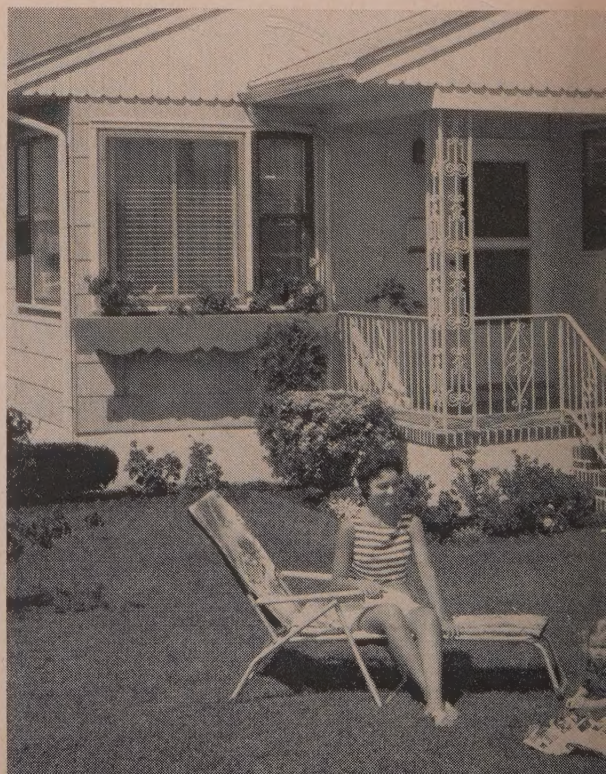
Academic qualifications vary greatly. Some prefer college educated men. One group demands four years of college and three years of seminary. Others require church pioneers to complete courses in special denominational studies before appointment. Only seven of the groups carry any special courses in their schools or hold workshops with special studies for church pioneers.

It is certain that in these days of specialization we cannot well extend the church without specialized leadership. Something more should be done to recruit pioneers to break this "bottleneck" in church extension.

When are pastors sent to new fields?

There is great variation as to the time when pastors are placed in these

By next year 6,000 more evangelical churches will be needed to provide for young families such as this one who need to hear the saving gospel.



new fields; some at the beginning, others after the field has been proved, still others when the group is able to support him alone, or when a man can be found who is willing to work at some other job for his support. It appears that about half of the pioneers are working at least a few hours per week at some other job to help their support.

The majority feel that this is not profitable and would rather be able to support their workers full-time, but sufficient funds are not available. Six of the groups have one or more full-time workers whose special job is to start new churches, moving from place to place.

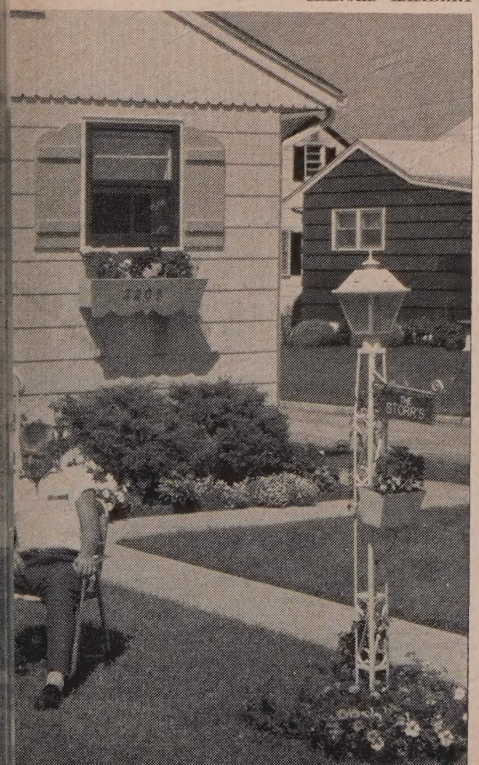
Where are new churches located?

The next most important thing about a new church after its spiritual condition is its location. Very careful attention is paid to this factor by all of the groups. It is preferable with all to place new churches in new housing areas where the church can capitalize on the "new community" spirit.

About half make a rather thorough check of the people in the community before entering. They seek to know the predominant religion, race, color, etc. Most agree that the church lot should be at least one acre in size and some insist on three acres. A large number prefer a location near an elementary school.

One response expressed the standards in three words—visibility, accessibility and desirability. Generally there is a feeling that evangelicals should not move into a community close to another Bible-preaching church since this tends to limit the growth of both churches.

HAROLD LAMBERT



What are trends in church architecture?

Church architecture has acquired new importance during the past 20 years. At least partial proof of this is found in the fact that more than half of these groups insist on complete plans and specifications for new church buildings. They believe that this money is well spent. Seven use a certain number of basic plans all over America.

The most desired architecture seems to run in the conservative contemporary category. Very few are ultra-modern. Four have their own architectural departments and nineteen generally use local architects. The great majority of churches are a combination of frame and masonry with basements definitely preferred in areas and under circumstances where this is possible.

Plans generally involve smaller buildings with possibilities for expansion. There is little emphasis on large church structures.

How are new churches financed?

Financing is one of the greatest difficulties in church extension today. Generally loan institutions look with some question on the financing of church buildings. At least in some respects this is understandable for a church is usually considered to be a one-purpose building. Certainly a bank or loan institution would be reluctant to foreclose on a church. Therefore, the groups have used practically every type of financing.

Those most frequently used are loans from banks or savings and loan associations, bond issues, and insurance plans. A few have a source of funds within the denomination as a revolving building fund or investment corporation. About half of the groups place debt ceilings on their churches and the other half do not. On the average the building program begins when the Lord provides the funds, some available labor or certain required building materials.

There is a wide range in the average cost to establish a new church with a full-time pastor, church building and self supporting program. Costs range from $25,000 to $50,000, but average between $35,000 and $50,000. In these days of inflation this is commendable and demonstrates careful planning.

How is money raised for church extension?

Raising money for church extension seems to present some real difficulties generally. Some do it by local church pledges, which are sent to a national agency. Others receive money from a cooperative treasury on a percentage basis. Quite a few receive voluntary offerings which in turn are appropriated to the new churches according to the need.

Most agree that the direct contact or deputation method of promotion is the best and most effective and that this should be supplemented by literature through brochures or national church magazines. Many seem to think it is getting more difficult annually to secure funds for church extension.

What can we learn from this?

Certainly this total picture should give us some valuable indications as to what our future plans should be in this basic missionary endeavor of the church.

(1) There is an urgent need for a revival of spiritual vision and fervor among our local churches and denominations for establishing new testimonies if we are to meet the challenge of a burgeoning America.

(2) A master, strategic, national plan for church extension is a necessity if we expect our growth to be at a maximum. National boards, district boards and local churches must give complete cooperation in implementing this plan.

(3) New and greater emphasis must be placed on the need for pioneer workers, their qualifications and training. Systematically, in a well-planned program, the challenge of the pastorate must be impressed upon young men.

(4) The members of churches must realize that these are inflationary days. Offerings in dollars must increase more than enough to balance the devaluation of the dollar or else no growth can be achieved.

Only if these things are seriously considered will we see the miracles that were experienced by the early church. The church was on fire for Christ! And these early believers considered no sacrifice too great to make.

For this some were martyred and others suffered cruel persecutions. Depriving themselves of their own possessions and laying them at the apostles' feet for distribution to others seemed to bring special joy to these early pioneers.

In Proverbs 29:18 we read that where there is no vision the people perish. The early church, in spite of all opposition from Satan, rulers and nations, flourished under the special blessing of God because it had spiritual vision.

Is it possible for the twentieth century church of Jesus Christ to achieve the same spiritual level in purpose and results? Jesus said, "I will build my church." Nothing can change, alter or deter the accomplishment of this purpose in any era—that is, nothing but the lack of spiritual vision and the lack of spiritual response in God's people.

problems of the inner-city church

A THREE-PART SYMPOSIUM

"Hard-hitting mission stations may be the answer"

By Neil Winegarden, professor at Wheaton College Graduate School

Evangelicals may be awakening to the vast mission field that lies in the inner-city areas of our nation. For example, Dr. Rufus Jones, executive director of the Conservative Baptist Home Missions Society, recently reported that fully one-half of the eight million residents of New York City do not belong to a church or synagogue of any kind. Proportionate figures could be duplicated for other major cities of our country.

The tragedy is that, until now, these churchless multitudes have, by and large, been ignored by evangelicals. In our rush to the suburbs, we actually may have forsaken the most strategic mission fields.

Admittedly, church work in these areas is difficult. Transitory peoples are not generally compatible with a stable church program. Racial groups present cultural and linguistic problems of major proportions. In the declining economic life of older communities, a church encounters practical problems of building maintenance and repair. Decadent morality and ethical values signal danger to personal well-being of "decent" citizens.

But still the gospel must be heard—even there.

What is the solution to the problem of the forsaken inner-city church?

The answer may lie in the concept that the situation demands missionary activity similar to that which one engages in on the mission fields of the world. A missionary senses a divine directive for his life to go to a certain field to labor. A board commissions him and the constituent churches support him financially. He goes with their concerted prayer interest to preach the gospel to peoples of a different color and culture.

While metropolitan mission fields in the United States are similar in many respects to those of foreign lands, there is one distinct difference—other than the absence of the enchanting boat or plane ride—worth noting here. In foreign lands the missionary tries to work himself out of a job through the planting of an indigenous church. In our country, however, in these inner-city areas, the work may have to go on indefinitely on a missionary basis because of the peculiar type of person involved and his pathetic circumstances.

The fact that present sociological trends in such areas engulf transient peoples indicates that establishing a local church with sufficient stability to maintain a long term program is practically impossible. It would appear that hard-hitting mission stations, rather than the traditional "church-type" ministry, would best answer to the needs in many of the so-called blighted areas of our huge cities.

This church, standing in the middle of a redevelopment area, is symbolic of the problem which faces churches in the deteriorating heart of the city.

"Either we will have a revival — or a funeral"

By Alan Redpath, *pastor of Moody Memorial Church, Chicago, Ill.*

While the location of a church in the heart of a big city presents unusual problems, it nevertheless offers unique opportunities. This I find in my own pastorate at the Moody Memorial Church which is situated on the near north side of Chicago.

Buildings all around it are now being demolished and will soon be replaced by new "high-rise" apartments. This great change will present us with a new and even more wonderful opportunity in the near future. It will provide us with an outreach into some 2,000 middle class housing units located right at our doors.

This redevelopment such as we are experiencing in our own neighborhood is not unusual for a large city. It is being done with a view to attracting thousands of people back from suburbia. Philadelphia and Kansas City are two outstanding examples of where the inner heart of a huge metropolitan center has been completely changed in the last few years.

This presents a downtown church with a unique opportunity. It is in such areas that many large conventions of various kinds are held; therefore the central church has the great privilege of being host to such events. We at the Moody Church recently had the privilege of housing the recent Congress on World Missions. Other events such as Mid-America Keswick and Moody Bible Institute's Founder's Week also find the downtown church a convenient location.

Quite apart from these special events, the ministry of the metropolitan church can be strategic. Most of the larger denominations have their headquarters in downtown areas and have a large central location from which their ministry emanates. Similarly, in evangelical circles there is a great need for a central church from which the gospel is sounded forth. And if that church can maintain a radio ministry the opportunity is even greater.

Above all, there are people here to be reached for Christ—the high and the low class American pagans who are often totally unreached by the predominantly middle class church.

In order to help bring this about, the Moody Church membership has been divided into 25 zones, each of which is under the leadership of a deacon or elder. Cottage prayer meetings are held in these areas either weekly or monthly in which the members gather for prayer and conversational Bible study. Thus our metropolitan church has a number of local church fellowships through which its prayer life is strengthened and its testimony is extended.

The movement of hundreds of thousands of people to the suburban areas presents the metropolitan church with tremendous problems. First, there is the depletion of its membership as they move out and, secondly, the continual change of the people in the immediate neighborhood of the church. But I think the tide is turning. This is due to the redevelopment in our immediate vicinity and because people who moved out are finding that suburban living and travel are both expensive and exhausting.

We are finding that these community changes require rapid change of tactics. One Sunday one of the five buses which our church sends out came back with 72 Negro children in place of the same number of white children which it ordinarily picked up. Also, at least 20 per cent of the new apartments soon to be built will go to Negroes. This means that the Moody Church will have to have a measure of integration which will provide its own share of problems.

A regular visitation ministry in the area is proving fruitful and prayerful consideration is being given to the possibility of founding a Christian day school which could be housed very adequately in our present facilities. It is our conviction that unless the church puts Christianity into education nobody else will.

We believe that every city in this country ought to have a stronghold of conservative evangelical ministry located in a downtown area so that the testimony of the message of full salvation in Jesus Christ our Lord might be sounded out far and wide.

The answer to the problems is not an administrative or pastoral one. The answer is revival. In this decade the church will either have a revival or a funeral!

"Not a dilemma, but a challenge"

By Kenneth Swetland, *NAE research assistant*

It was the spring of 1958. Some college students doing personal work in the Negro slum areas of Chicago's near-north side were faced with a dilemma. There was no church that the new Christian converts—or Christians of long standing, for that matter—could go to for a church home other than Roman Catholic cathedrals or the many store-front, cult-type churches.

But the dilemma soon became a challenge. A Bible study class was organized on Thursday evenings which about ten people attended. Later it joined with a small mission group which has now developed into a church with an average attendance of about 50, serving 30,000 people in one square mile! The pastor is white, but the assistant pastor is a Negro—one of the first converts of the original Bible study group. It is still a long way from a well-established church, but it is a start.

A few blocks away, the "gold coast" apartments tower over Lake Michigan. A drive around this area will reveal that there are no evangelical churches to minister to the needs of thousands of "cliff-dwellers." Urban redevelopment has brought thousands of these people back to the inner city.

What has happened? Bluntly stated, the evangelical church in America has retreated to the security of suburbia, leaving the slums to the Roman Catholic and cult groups and the high-priced apartment areas to the liberal churches.

But the slum areas are rapidly being replaced with government and city-financed projects — skyscraper apartments which low income families can afford. The result has been a much more stable population in these areas. The basic need presently is the training of Negroes for leadership in the church. In the small church mentioned above there are only three men who qualify as leaders, and two of these are the pastor and his assistant. The churches in suburbia could meet a definite need by sending workers to help educate and train the Negroes in the inner city for leadership among their own people.

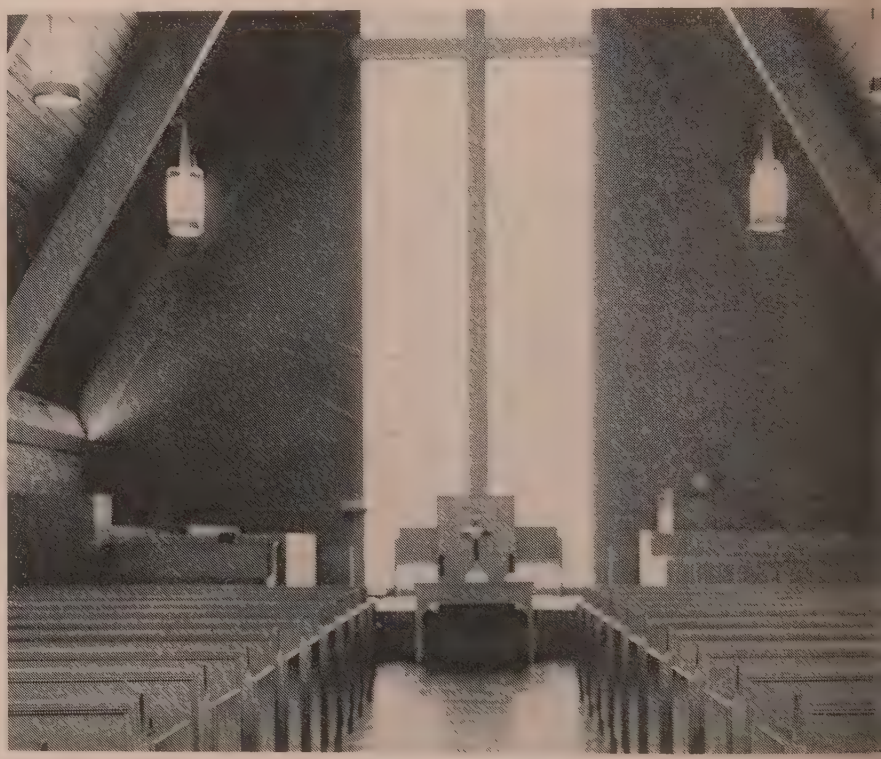
The "gold coast"—and every large city has an area which fits this description—presents a different and formidable situation. Since the evangelical church is basically middle-class, the upper-middle-class or upper-class people in these areas tend to look askance at evangelicals. This is also probably due to their misconceptions of what an evangelical church is. Against this backdrop, the evangelical church shrinks away. But there are needs in this area, and a concern backed with action would undoubtedly lead to unforeseen opportunities to establish a permanent witness.

A dilemma? No, a challenge!

ideas *for your next church building*

New church buildings are being constructed daily. Imaginative building committees will try to discover unusual ideas employed in these new projects.

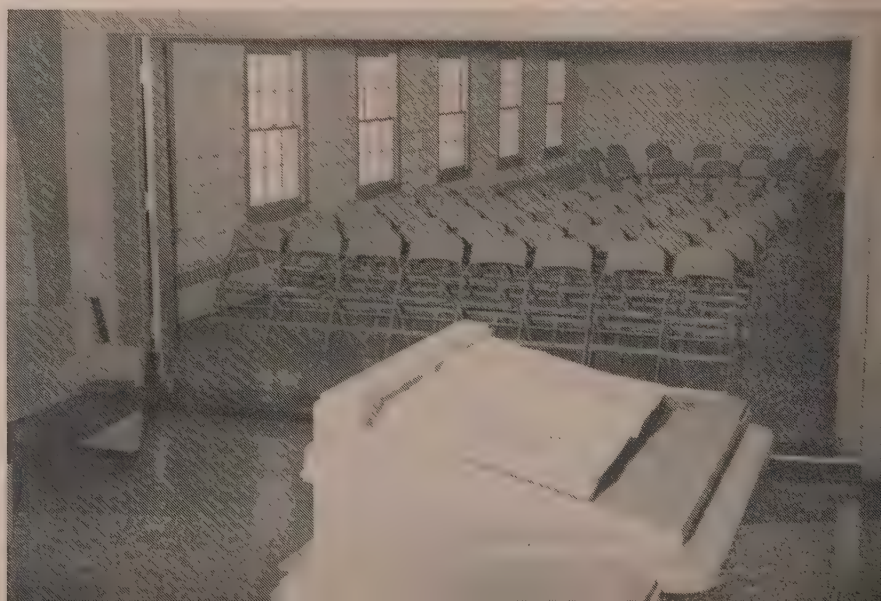
1. Fiberboard panels 2' x 8' hinged and suspended from a track, make an attractive folding door in this church.



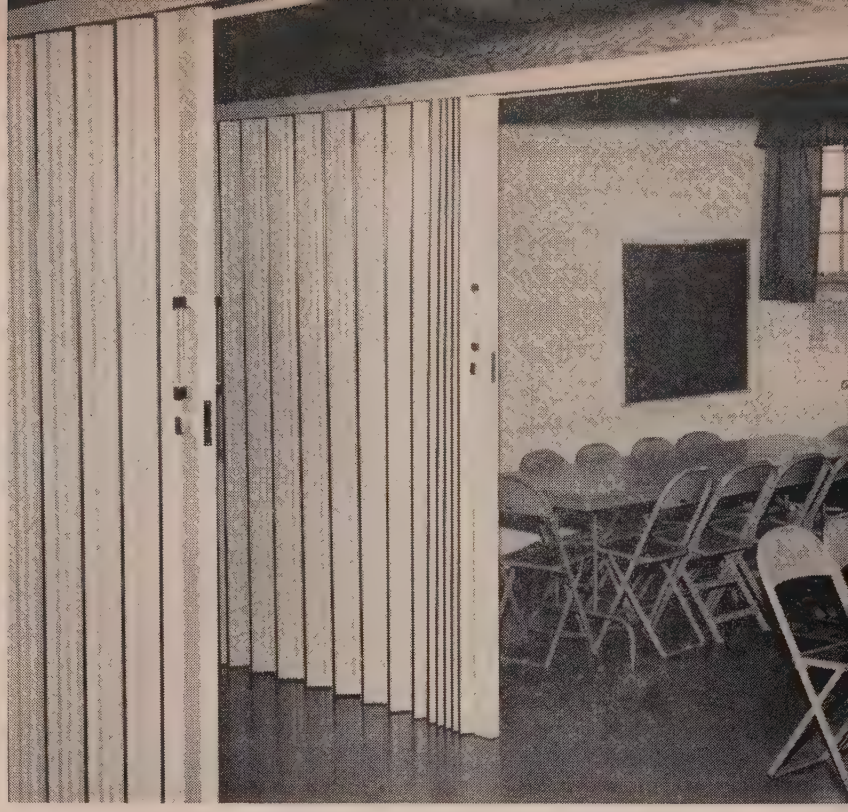
3. Some people object to light-glare when a window is located directly behind the preacher. Exterior view, with the silhouetted cross is appealing despite what might be considered an objectionable interior feature.

2. Dugout areas for windowells provide light and air for lower level areas. Steel grating covers the open area to prevent possible accidents.

Overflow room is within easy view of this pulpit.



5. Chipboard paneling can make an attractive temporary partition for department assembly and class room as shown here.

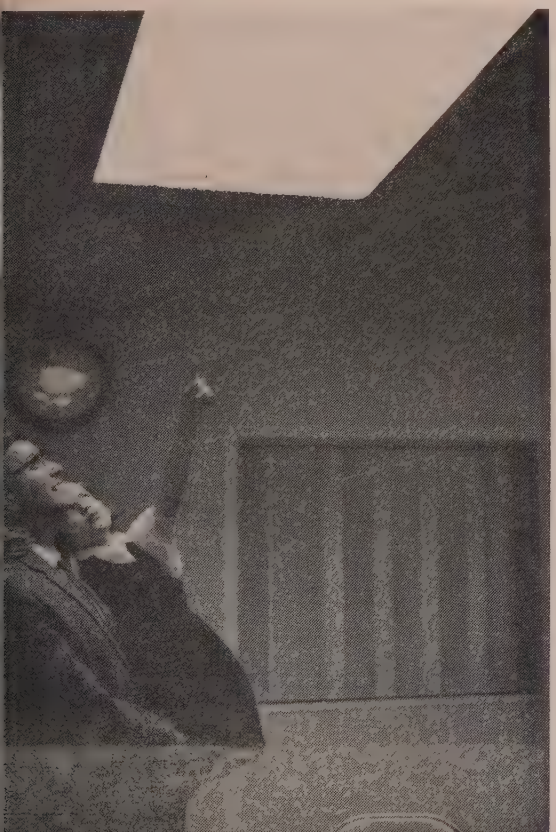


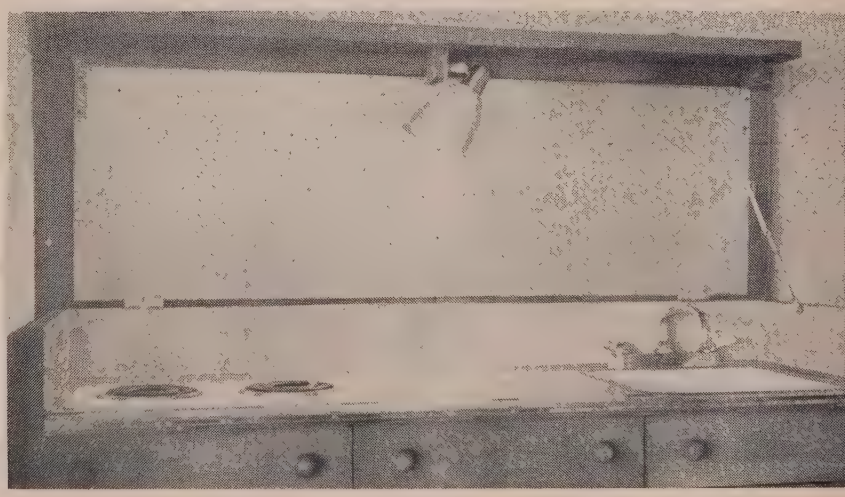
6. Folding partitions, when drawn, form a hallway between two sizable classrooms in this basement area.

PHOTOS

1, 5—First Baptist Church, Wheaton, Ill.
2, 4, 6—Cass Community Church, Downers Grove, Ill.
3, 7—Geneva Road Baptist Church, Wheaton, Ill.
8—Lombard Mennonite Church, Lombard, Ill.

7. Skylights can be attractive as well as provide inexpensive, continuous lighting.





8. Photo above shows an unusual idea for a single unit kitchenette. Below shows the kitchenette unit closed, making it into an attractive piece of furniture for the church.

"PLAN BEFORE YOU PLANT" IS A GOOD MOTTO TO ADOPT IN STARTING NEW CHURCHES

CHURCHES DON

By NEIL WINEGARDEN

MAKE NO MISTAKE about it—the Christian life is basically a warfare! Either you go at it with all the strength and energy you have or you might as well retire to Miami Beach as far as the kingdom of God is concerned.

The sad truth is that we take our Christianity and our church life like we do our business. Everything has been relegated to regular hours and set methods of doing things. Our plans for growth and development are goals toward which we work during our office hours. If the goals aren't achieved this year we can always work at them next year—after a summer in the North woods or when we're not in Florida trying to get away from the blasts of winter.

It's about time we took our cues from the New Testament which likens our Christian walk to warfare. Both require offensive and defensive tactics. Both involve strong, courageous, determined leadership. Both require deep-seated loyalties—on the one hand to nation and home; on the other, to God and the church. Likewise, both advance only on the basis of well-formulated strategy.

Similarly, there is no single strategy that will work equally well in every circumstance when it comes to church extension. Because there are many different approaches to this work, it is imperative at the outset to survey all possible plans of attack before starting a new church in any community.

Occasionally a new church will spring up quite spontaneously. This may happen when residents in a given area get together informally and decide that religious services should be held in their community. Perhaps little or no trained leadership is available, so services are rather make-shift—including hymn singing, prayers, testimonies, Scripture reading and the possible reading of a published sermon from some renowned preacher.

One difficulty with this method is that it generally develops slowly and rather unsystematically. Another serious problem is that of finances. Part-time pastoral services, often the proffered solution to the monetary problem, has at least four weaknesses:

1. The church may develop too great a sense of dependence on the pastor's ability to support himself.

2. The minister is apt to develop too great a sense of independence and thus thwart the most healthful growth of the church.

3. When the problems of the church demand the greatest amount of attention from a skilled and spiritual leader, they lack it most.

4. Generally, either the church program or the pastor's part-time employment will suffer, neither of which is desirable.

On the other hand, New Testament church expansion was not exactly like that described above. It generally took the form of some sort of missionary "pump-priming" before the churches were established.

One successful contemporary method of that type was utilized by the late Dr. Kenneth Tobias, director of Conservative Baptist home mission work for the state of Oregon. He made a practice of urging spiritually-mature laymen to take up residence and employment in an unchurched area so that they might form a nucleus around which a new church could eventually be established. Men who responded to this appeal would settle in a selected community and open their homes for weekly neighborhood Bible classes. As these classes grew and developed Dr. Tobias would help them become organized as churches.

The early church at Antioch evidently was the first to use the parent-church system in extending its outreach. Their concern for the unevangelized cities around them, plus the direct leading of the Lord, led them to separate Barnabas and Saul for the work to which God had called them. Thus commissioned, these men went forth to establish churches. The Philippian church soon caught the vision of this ministry and aided Paul materially in his mission, too.

Pastors who have utilized this program thoughtfully, generally find it an ideal method for church extension. Dr. Vance Webster, pastor of the First Baptist Church of Eugene, Oregon, has said of it, "I personally think that this is a splendid method of outreach. This way a mother church can give guidance and supervision in the beginning when the work is small as well as some financial assistance."

Of course, for one church to give significant help in establishing another church, presupposes a degree of maturity in the parent church. Rev. Frederick B. Baker, superintendent of church extension for the Oregon Yearly Meeting of Friends, suggests seven goals of maturity that a church should reach before it engages in a program of church extension:

1. The parent church should have a Sunday school of 100 or more.

2. It should have a solid membership of the same number.

3. It should have at least 25 wage-earning families, tithing and giving offerings.

4. It should have a budget of at least $1,000 a month.

5. It should tithe the church budget for foreign missions.

6. It should engage a full-time pastor.

7. "When a church reaches these standards of maturity they *ought* to have a baby."

Indeed, standards may differ. The point is—a thoughtfully stated policy tends to promote efficiency.

Churches which have most successfully functioned in the "parent" role also find it advisable to define specifically the relationships between the parent and the young churches. Such matters as church membership, ownership of properties and equipment, obligations for financial needs and leader-

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JUST GROW!

ship personnel, termination of formal dependence upon the parent church, theological beliefs and practices to be followed in the new church should all be anticipated and clearly understood at the outset.

The Assemblies of God denomination which vigorously practices the parent church strategy cites two warnings regarding the matter of control and independence: Don't let the new church out on its own before it is able to carry on efficiently and don't keep control of the new church so long that it develops a crippling dependency on the mother church.

I personally knew a parent church which kept control of its offspring for nearly forty years.

Parent churches have successfully employed a number of different church planting techniques. For example, in a survey made of 32 parent churches across the United States, the NAE Commission on Evangelism and Church Extension discovered that the following methods were used: (they are listed in the descending order of frequency)

1. The branch Sunday school.
2. A full-time worker from the parent church who usually is the parent church pastor's assistant.
3. The community survey.
4. An intensive visitation-evangelism campaign.
5. Cottage prayer meeting.
6. Neighborhood Bible study classes.
7. "Planting" church families in needy areas.
8. Re-opening closed churches.

The denominational approach in establishing new churches is increasing all the time among evangelicals. The advantages of method are many. First, it tends to lift the heavy financial pressures on a small group at the time when its needs are greatest. It also provides technical assistance to inexperienced local groups and can promote a systematic and comprehensive plan of church extension with long term goals in view.

One plan makes use of the mission worker. His repeated experience in church establishment presumably serves greatly to heighten his efficiency. He is a specialist in church extension and has learned by observation and experience what some of the most serious pitfalls and the surest techniques are.

The Illinois Bible Church Mission, though not distinctly representing a denomination, utilizes this method very advantageously. Its director, Rev. Charles Svoboda, conducts five different Bible study groups each week within a 150 mile radius of his headquarters. The idea is that these classes will be in various stages of development toward becoming a church.

The one which develops most rapidly gets special attention from the director who leads in forming the organizational pattern of the church and then remains with it for one year as pastor. He spends two days a week on that field in pastoral work and gives his remaining evenings to developing the other four classes to church status.

The complete denominational program is being sponsored by increasing numbers of organizations. In such an approach the denominational board may assume responsibility for practically everything; locating needy areas, finding suitable sites, providing adequate leadership, assisting with finances, and many other features.

One of the most thorough programs of this sort is provided by the Grace Brethren of Winona Lake, Indiana. Their church extension program is under the direction of their home missions secretary, Dr. Luther L. Grubb.

His duties include supervision of community surveys, organization procedures, site locations, architectural planning, assistance with the actual construction of new buildings and financial aid which is provided in the form of construction loans, grants and pastoral salaries. As a further service the denomination has its own full-time architect as well as a building team which tours the country building churches for it. Their seminary at Winona Lake trains pastoral leadership which is needed in such a vigorous extension program.

There is one major danger that arises from such a program. The new church may develop too much dependence on outside aid and so does not grow as strong and sturdy as it should. One successful way that has been used to combat this danger is to provide a sliding scale of responsibility in which the local church assumes more and more and the denomination less and less of the financial burden of the program. It is anticipated, of course, that as soon as possible the local church will begin to support the denominational program enthusiastically.

Advantages of this program are several:

1. Trained, full-time leadership is given from the outset of the new project to see that it gets off to a solid start.
2. Finances are not an impossible burden for the newly formed congregation.
3. Professional services are available at a price which most struggling new churches can afford.
4. There is a sense of national unity which pervades the denomination as its constituents work together in such an imaginative program.

Bible classes, branch Sunday schools, prayer groups, community surveys, evangelistic campaigns, radio evangelism, and relocation of Christian laymen in needy areas all represent different possibilities for starting new churches on the mother church as well as the denominational basis.

But whatever program is adopted, much prayer, patience, and spiritual discernment will be needed to establish the local church firmly on Christ who is the "chief cornerstone," and to construct it according to the plumbline of God's Word.

Faint-hearted and easily discouraged Christians may do well to seek less demanding occupations, however. This is still a warfare, not a mere business.

WORLDview

A PENETRATING SURVEY OF THE NEWS BY THE EDITOR

The Truth About 'Operation Abolition'

(Charges against the documentary film, "Operation Abolition," have come from many sources. The well-spring has been the liberal Protestant weekly, THE CHRISTIAN CENTURY, *although the criticism has certainly not stopped there. More than 10 million persons have seen the film showing demonstrations against a House Un-American Activities subcommittee which held hearings in San Francisco in May 1960. Here California's freshman Congressman John Rousselot answers the charges made against the film.)*

Charge: The demonstrators were not Communist inspired and Communist led.

Fact: George Christopher, mayor of San Francisco, quoted from the *San Francisco Examiner,* May 18, 1960: "The Mayor said that in his opinion last Friday's riot was Communist directed and that for the most part, unknowing and misguided students were innocent pawns of trained Communist agitators skilled in crowd control tactics."

▶ J. Edgar Hoover, quoted from *Communist Target*—Youth: ". . . it is vitally important to set the record straight on the extent to which Communists were responsible for the disgraceful and riotous conditions which prevailed during the House Committee on Un-American Activities hearings. It is vitally important that not only the students involved in that incident, but also students throughout the nation whom Communists hope to exploit in similar situations, recognize the Communist tactics which resulted in what experienced West Coast observers familiar with Communist strategy and tactics have termed the most successful Communist coup to occur in the San Francisco area in 25 years."

▶ Judge Albert A. Axelrod, presiding judge at the San Francisco municipal court where those arrested at the riots appeared, made the following statement quoted on page A2 of the *Washington Post,* December 25, 1960: "I very definitely agree with the view of FBI Director J. Edgar Hoover that the city hall riot of last May 13 was instigated by Communist subversives."

▶ To clarify his position, which had been distorted in some quarters, Mayor Christopher made the following statement in his office on January 18, 1961: "Known Communists, and I repeat this emphatically, known Communists were in the lead of this demonstration. The students were dupes who joined some of these causers of agitation, believing it an innocent and harmless expression of civil liberties, not realizing that while they are doing this they are at the same time violating every precept of the liberties they profess to cherish."

Charge: The San Francisco police were brutal in their handling of the students. No witnesses have been produced who can verify that the rioters provoked the physical conflict.

Fact: J. Edgar Hoover, as quoted from *Communist Target — Youth*: "One of the judges in a municipal courtroom in the city hall ordered the mob dispersed because the noise made it impossible for him to hold court. When an attempt was made to carry out the order, the crowd responded by throwing shoes and jostling the officers. An officer warned that fire hoses would have to be used if the crowd did not disperse, but the crowd, instigated by Communists who had maneuvered themselves into strategic positions, became more unruly.

"One of the demonstrators provided the spark that touched off the flame of violence. Leaping a barricade that had been erected, he grabbed an officer's night stick and began beating the officer over the head. The mob surged forward as if to storm the doors, and a police inspector ordered the fire hose turned on.

"At a party meeting on the night of May 20, 1960, Archie Brown [*Editor's note: Archie Brown is second in command of the Communist Party in California*] disclosed how the party intended to use a follow-up campaign with campus students as the target. He stated that the party planned to emphasize police brutality as a rallying cry to attract sympathy of student groups."

▶ Dave Hope, reporter, stated in an article on January 25, 1961, in the *Oakland Tribune*: "I was there. I was in the committee room, in the hallway, on the rotunda. I mingled with the demonstrators, watched the picket lines." On the following day in the *Oakland Tribune* in another riot article, he said, "I didn't hear any orders, but I did hear the police ask, even beg, the students to be quiet and to leave the city hall. All through the morning the police were polite and courteous. Even when the mob's mood turned ugly after the noon recess, and the hose was brought out, the students were warned repeatedly for a period of at least ten minutes before the water was turned on. That didn't happen until one student grabbed an officer's night stick and slugged him with it." It has been claimed that no one was ever charged for this; however, that is dead wrong. Hope went on to say, "Robert J. Meisenback, a University of California student who was then living in Berkeley, was arrested and charged with assault. His trial is still pending . . ."

▶ In the January 25 article, Hope went on to say, "Police were careful not to use excessive force. When two or three officers carry out one person, they're being gentle. The party never gets rough until it's man for man. So there was no chance for martyrdom and this was disappointing. Martyrs must above all else be dignified. You can't be a martyr when soaking wet you're skidded unceremoniously down a flight of stairs on the part of your anatomy that should have been spanked more frequently in your childhood."

▶ The *San Francisco Chronicle,* Saturday, May 14, 1960, in a lead article on page one, reported that eight policemen and four students were injured. By that ratio of injuries it would appear that the so-called brutality was felt more by the police than by the students.

Charge: The film is edited, distorted, out of sequence and deliberately slants the facts.

Fact: Obviously, the film is edited, as is every film ever made. Three days of hearings, including the interviews of 46 witnesses cannot be shown in a 45-minute film without editing and omission of most of the material. One thing is certain—the film does not show anything which in fact did not occur during the period of the hearings.

▶ If, as has been claimed, there had been religious students present who wore armbands to distinguish them from the other protestors, the bands would have been visible in the film. For certainly, the films scanned the crowd in a most comprehensive way and any armbands present could not have been deleted from the film.

▶ There are two errors in the film: One, Harry Bridges is shown leaving the city hall and the accompanying editorial comment says this was shortly before the riots. In fact, he arrived shortly after the rioters had been cleared by the use of fire hoses. The important fact is that Harry Bridges was there. Two, a sequence taken on Saturday was included in the Thursday sequence. David Hope stated in the *Oakland Tribune,* January 25, 1961, ". . . It is astonishing that no more serious mistakes were made in putting the film together and drafting the commentary."

▶ Mayor Christopher, in his statement of January 18, 1961, summed up by saying "The pictures I believe speak for themselves. They are true. They are authentic. They tell the real story and, of course, at the same time, they are most unfortunate, to say the least."

Charge: The hearing room was unfairly "stacked" with those sympathetic to the Committee.

Fact: J. Edgar Hoover, in *Communist Target—Youth,* stated, "Approximately 25 per cent of the spectators in the room were individuals under subpoena and their friends, relatives, attorneys, and sympathizers. This group applauded and cheered the antics of Brown and Brodsky and booed, hissed, and ridiculed the committee at every opportunity."

▶ Seven Baptist ministers from the San Francisco Bay area, who were in attendance at the hearings, issued a joint statement which was printed on May 17, 1960, in the publication of the Foothills Baptist Church, 1530 Foothills Boulevard, Oakland, Calif., which stated in part: "We sat in the rear of the room (hearing room) on a raised platform where we could easily observe the proceedings, right in the midst of the student demonstrators. We studied the crowd carefully for hours and could easily discern which were the masterminds of the mob riots. It is our certain conviction that this indefensible demonstration against law and order was conceived, planned and directed by a few hard-core Communist agitators who were carrying out their textbook orders on insurrection with classic success."

These statements as well as the film sequences taken within the hearing room, make it all too plain that, if anything, too many persons actively opposed to the Committee on Un-American Activities were inside the hearing room.

Charge: Sheriff Carberry of San Francisco stated, "There was no act of physical aggression on the part of the students."

Fact: The above quotation was attributed to Sheriff Carberry by Paul Jacobs in his article attacking the film which was published in the November 24, 1960, issue of *The Reporter* magazine. On December 6, 1960, Sheriff Carberry issued the following statement concerning the above quote:

"I did not make that statement. I do not know the author of the article, Paul Jacobs, and have never spoken to him and have not been interviewed by him.

"I was on the scene on Thursday and Friday (May 12 and 13) up to luncheon time when I went for a luncheon conference with the chairman of the committee, Mr. Willis. The disorders took place during the luncheon and I was in no position to know anything about them.

"I did not make that statement."

Charge: The film fails to name non-Communist groups by whom the protest against the committee was endorsed.

Fact: No one disputes that assertion. The important fact here is that those who were part of the rioting responded to the orders and directions of known, identifiable Communists. Furthermore, the HCUA might have been subjected to justifiable criticism if in the course of naming and identifying the known Communists who are shown in the film, the names of other, non-Communist groups and persons were mentioned. The HCUA showed admirable and patriotic restraint in not identifying those groups so that the groups could not be subjected to "guilt by association."

Charge: Judge Axelrod, presiding judge of the San Francisco municipal court where the rioters were brought, stated, "I am convinced that they (the rioters) are not engaged in subversive activities nor in spreading subversive propaganda."

Fact: In a news article in the December 25, 1960 *Washington Post,* dateline San Francisco, December 24, 1960 (AP), Judge Axelrod is quoted as saying, "At no time did I condone their conduct. A single sentence [*Editor's note: the one quoted above in the charge*] from my decision, quoted out of context, created that false impression . . ." After the sentence quoted above, the judge went on to say, "However, they chose the wrong means to accomplish their purpose and let themselves become victims of those who profit by creating unrest, riots and the type of conduct which is outlawed by the penal code section I have quoted. As the result, they were arrested, fingerprinted, and photographed, and their efforts achieved a directly opposite result."

Charge: The film used to make "Operation Abolition" was obtained by the HCUA improperly and before the private TV stations which took the film could view it. Also, no credit lines are given. Furthermore, the sale of this film by a private firm is in violation of the copyrights of the stations which took the films.

Fact: The film was obtained by subpoena, which is the normal legal way that evidence is obtained by any investigatory body or court of law. The TV people who took the film made no objections to this procedure. A copy of the film was made by Video Productions, Inc., Washington, at the request of the HCUA and quickly returned to the stations.

▶ No credit lines were placed on the film because the film was presented as an official document of the HCUA to be submitted to the Congress. In such cases, credit lines are not normally included, for the document is officially authenticated by the presenting committee and not by a private individual or firm.

▶ No copyright infringement suits have been filed against Video Productions, Inc., nor are any planned as far as is known.

Charge: The film must be inaccurate because of all the furor and controversy that it has created.

Fact: Dave Hope, writing in the *Oakland Tribune* of January 25, 1961, sums it up: "From the audience reaction (to the film) I would say it is

extremely effective and that is why extraordinary effort is made to discredit it. Few people have seen Communists in action. Here they are shown when called before the hearing, screaming imprecations, insults, and contempt at a committee of the U. S. Congress. Almost maniacal in their challenge to law and order, they present an ugly picture that cannot be adequately described in words but becomes all too vivid in the film. For those who took part in the riot and their apologists, the film is just too accurate, too revealing. That's why it is so bitterly attacked."

Not Well in Cuba

ADON TAFT, religion editor of the *Miami Herald* who has traveled in Castro's Cuba and observed the religious scene, reports to *Worldview* that all is not well with the island's churches. He writes:

Cuba's Communist government has mapped its own plans for the future of the island's churches—with the help of a handful of clerics, both Roman Catholic and Protestant.

It is obvious that Castro and his henchmen want to establish two national churches—one Roman Catholic and the other Protestant. Severing the Cuban Catholic Church from its ties with Rome and setting up a Cuban "Pope" with Communist leanings—in the pattern of China—appears to be the first aim of the present government.

To accomplish this end, a growing number of anti-clerical Catholics have been organized from within the church to create disorder and demand the ouster of the predominantly Spanish priesthood. Harassment of Protestant churches has begun and half-a-dozen clergymen working in the government are being groomed to become the "hierarchy" of the national Protestant church, with one of them slated to become boss of the church with cabinet rank. This, too, follows the plan used by the Communists in China.

Many evangelical clergymen live in virtual house arrest and they are severely restricted in what they can preach by spies and agitators in the congregations who sometimes object to even the most innocuous sermons.

The main way of harassing both the Catholics and Protestants to date has been through their schools. So many unreasonable laws have been adopted that it already is impossible for the church schools to pay their own way and the point soon will be reached that the churches legally will have to ask the government to step in and run their schools. It is planned that way.

In addition, the government—particularly through the agrarian reform agency—has simply walked in and taken over considerable church property. Hints have been made that all other church property is safe only until such time as the government decides it wants it. It has become virtually impossible for churches to buy or even rent additional property or to build on property already owned.

While the government simulates encouragement of religion with its efforts to set up the two national churches, its real aim is to destroy them. The national churches are aimed merely to control what religion exists among the older people. The intention is that young people will have no religion.

Proof of this point is this typical scene in a public school. The children are asked if they want some ice cream. "Yes!" they chorus. So the teacher tells them to pray to God and ask Him for some ice cream. They do—and the teacher points out that nothing happens. Then the teacher advises the children that if they want ice cream they should ask Fidel Castro for it. They do, and immediately a poised aide comes into the room with ice cream.

New militia laws take 12 to 19-year-olds away from their families for nine months out of the year. During that time the youths get Communist indoctrination and no opportunity to attend church.

In spite of these conditions—and partly because of them—the work of the church has been at an all-time high in Cuba. Troubled people are turning to the church and the faithful are becoming more deeply committed to the Christian life. The island's churches—particularly Protestant ones—have been growing at a rapid pace in recent years. In the words of one refugee missionary, "In ten more years we would have had Cuba where Castro could not have happened."

School Aid Battle Rages

THE BATTLE on federal aid to education still rages. Seemingly it's not so much a matter of who's right, but who wants what!

To support its position of clear-cut separation of church and state, the Kennedy administration recently sent to Congress a massive 63-page legal study of the problem of aid to church schools.

The memorandum prepared by the legal counsel of the Department of Health, Education and Welfare held that across-the-board tax grants to schools cannot be made and that a program of tuition grants would be invalid "since they do by indirection what grants do directly."

On loans to parochial schools the brief said: "A loan represents a grant of credit. When made at a rate of interest below what would normally be available to the borrower, it also constitutes a grant of the interest payments which are saved."

The matter of welfare services to parochial schools was held to be an area of "uncertain constitutionality." It was pointed out that the primary benefactor was the child and the religious connection was incidental.

Four suggested criteria were given in the Kennedy statement to serve as a guide for judging constitutional issues:

1. How closely is the benefit related to the religious aspects of the institution aided?
2. Of what economic significance is the benefit?
3. To what extent is the selection of the institution receiving benefits determined by the government?
4. What alternative means are available to accomplish the legislative objective without resulting in benefits to religion which are prohibited by the constitution?

Leading Protestant groups such as the Lutherans, Baptists, Seventh Day Adventists and the NAE continued in testimony before Congress their campaign against federal aid to non-public schools and—to some degree—against direct federal aid to education in general. Dr. James DeForest Murch who spoke for the Evangelical Action Commission of the National Association of Evangelicals said that federal aid would lead the way to federal control of public schools and encourage government control of the minds of American youth. In the same manner, he said, federal aid to church schools would introduce federal control of them and dilute their distinctive religious character.

Catholic pressure for aid to their schools continues, though somewhat lighter than two months ago. By asking such questions as "Who has the basic right in the education of the child—the parent or the state?" they seek to create a climate of acceptance for their cause. Most shocking of all was a statement by a leading Catholic layman who made it in the form of a question: "What is the basic purpose of the First Amendment? Is it to guarantee religious liberty—or to erect a wall of separation between church and state?"

The outcome of the controversy seemed to be that aid to church schools would receive congressional consideration in the form of a separate bill. This was urged by President Kennedy so that it could be brought before the Supreme Court for a proper judicial review.

Realigned Presbyterians?

A MAJOR roadblock may have appeared in the way of pushing the Presbyterian Church into Dr. Eugene Car-

the Christian answer to Communism

ONE OF A SERIES OF TEN DEFINITIVE STUDY GUIDES

PART SEVEN: *Techniques, Part 3 — Power Politics in International Relations*

Introduction: In chapter six the nature of Communist control of the Russian domestic scene was discussed. This study of the operation of power politics in the international sphere is of great importance because it is in this area that the Communist threat is most evident today.

The term "power politics" has been used in the past to refer to the basis for international relations among the several states. It has its origins in the relations between the city states of Italy during the Renaissance. The most well-known advocate and interpreter of this technique was Machiavelli.

Simply stated, the idea involved in amoral power politics is that the end justifies the means; a ruler or state does whatever is politically expedient. Whatever promotes power within a state for the ruler or advances the power of one state over another is good. With but few exceptions, this has been the standard of practice in political relationships since the 16th century.

In the development of this subject, the following points will be covered: (1) The goals of Communism in general and Russia in particular, (2) The means by which these goals are to be achieved, (3) the weaknesses of these m thods, and (4) the significance for the U. S. citizen and the Christian.

Soviet Goals: The present day goals of Russia stem from two main sources—Communist ideology and the traditions of Russian foreign policy that date back to the time of the czars. The two have merged as one and cannot be separated in contemporary practice. Basically these two areas have the same ultimate goal—world domination for Russia either by outright conquest and annexation or by establishing Russian hegemony throughout the world.

Nikolai Gogol, writing in 1842, said:

> Whither are you speeding, Russia of mine? Whither? Answer me! But no answer comes—only the weird sound of your collarbells. Rent into a thousand shreds, the air roars past you, as you are overtaking the whole world, and shall one day force all nations, all empires to stand aside, to give way to you![1]

The first decade of the 20th century saw others expressing this same belief that Russia was to conquer the world. The poetry of the symbolists spoke in these terms. The messianic mission of Russia was also voiced in the theology of Sergei Bulgakov. These men supported the revolution of 1917, not because of its social and economic implications, but because it gave new hope for Russia to lead the world.

Because Marx thought in terms of an "international proletariat" his thinking does not apply directly to the goals of Soviet foreign policy. It was his idea that there would be a number of simultaneous worker revolutions which, when completed, would eliminate the basic source of international tensions. The impact of Marxian philosophy upon Russian and Communist international goals was to become explicit in the thought and actions of Lenin and Stalin, their contemporaries and successors.

Wrote Marx:

> The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at Communist revolution. The proletarians have nothing to lose but their chains. They have a world to win. Working men of the world, unite![2]

Lenin's contribution to the merging policy was in organizing the tools of revolution and applying them in Russia. He thought that proletarian revolutions would soon follow in other parts of Europe. It was Trotsky who first said that the revolution in Russia could not endure unless the revolutions were forthcoming elsewhere. This implied that the revolutionaries in Russia would be obligated to organize world revolution. Lenin perhaps had sensed this earlier when he disciplined the Comintern under Russian Bolshevik leadership.

Trotsky, however, made it explicit. He argued for an international program of revolutionary action. This comes to the fore in his debates with Stalin over the idea of socialism in one country. Since Russia has been the only country to accomplish a proletarian revolution, he implied, it is to take the lead in promoting whatever other national revolutions are necessary to bring the ultimate world revolution.

Although Stalin maintained the doctrine of socialism in one country, it was with the understanding that eventually revolutions throughout the world would come. Thus the fomenting of revolution became one of the keystones in foreign policy. It was not always an open policy since it was antithetical to Russian efforts to effect alliances and agreements of peace in the two decades between World Wars I and II. But the developing foreign policy — even in treaties— was always on the basis of Russia's immediate good. And since the goal of revolution and world communism was never abandoned, this put the lie to the open overtures of alliances of peace and mutual assistance.

There has been no significant change of policy in recent years. Only the methods change. The key to understanding Russian foreign policy is to understand that the end—world communism—justifies the means.

The Means: There are four principal ways in which the Communists maintain and extend their power. They

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[1]Gogol, *Dead Souls* as quoted in Hans Kohn, *Basic History of Modern Russia*, New York: D. Van Nostrand Company, Inc., 1957, p. 130.

[2]Karl Marx and Friedrich Engels, *The Communist Manifesto*, 1848.

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Writer: Thomas O. Kay

are all predicated upon a position of strength and the application of force as needed. These are:

1. Diplomacy—negotiation by plenipotentiaries between states.
2. Military—the use of the Red Army as a sign of power, to threaten, or in actual combat.
3. Economic—efforts to control key areas of world trade to make political domination of any country possible.
4. Assistance—aid to underdeveloped nations which allows for propaganda and the buildup of effective infiltration.

These means are interrelated and interdependent. It is exceptional to see one used without the others. All means are used to achieve the desired goals although at times one may predominate. The methods change—first the rocket-rattling, then the proffered olive branch, then the offer to negotiate. When you read of a new Russian proposal or that a plane-load of Russian technical experts have arrived in an underdeveloped country, just remember that this is all a part of the end of world communism.

Diplomacy: To the American mind diplomacy seems a strange method of Communist imperialism. We think of negotiation through diplomatic channels as a means of working out an agreement and achieving peace. This is not the Communist understanding, however. Lenin referred to an agreement derived from negotiations as "an agreement concerning war." The first rule to remember when negotiating with Communists is that they have no intention of coming to a binding agreement. One look at the littered pile of broken Russian promises over the past 40 years should convince even the most skeptical that this is true.

The only agreement which is satisfactory to the Communist is that which converts the non-Communist. Communists feel that it is a show of weakness and a great sin to accede to a "capitalist." Thus honest negotiation is impossible. Neither side can approach the conference table with the hope of agreement for peace.

Then, we ask, why negotiate with the Communists at all?

The Communist negotiates for several reasons. He may be stalling for time. Or he may use the negotiation as a propaganda device. He may hope to lull the opposition into complacency, or he may hope to gain some concessions without actually making any himself. Negotiation is a means to an end. The Communist hopes to force his enemy to agree to peace at any price.

The above statements are all borne out simply by tracing the history of Soviet international relations and seeing how they have used conferences to achieve Communist goals. Their record of broken treaties is long and frequently referred to as an example of Communist perfidy.

Why do we negotiate with the Russians when we know all this? Several answers have been suggested by the Overstreets in their book, *What We Must Know About Communism*. First of all, it does put off the possibility of a shooting war. Either side can use it as a stalling technique. Secondly, there may be areas where bargains can be made that will be a net gain for the world. The big issues will not be settled, but with patience and tact some areas may be found for some type of agreement.

Thirdly, the conference table provides a sounding board to state our case before the entire world and, fourthly, it provides time not only to build up western defenses but to allow the flaws in the Communist state to develop.

> In negotiating—or bargaining—with the Communists, however, the free world has to be able to lead from strength. Here, once more, we find a clue in Leninist ideology. To press the enemy to the limit at every point where he shows weakness is basic dogma. To make a strategic retreat in the face of strength is equally basic—as is the avoidance of 'adventurism': the taking of chances where success has not been virtually guaranteed by preparatory measures.[3]

There is extensive evidence that shows specifically the treaty violations of the Soviet Union over the years. This supports the view that we must not look for final settlements in our negotiations, as well as showing how the Communists have used duplicity in "softening up" the world powers before moving into a given area.

Non-aggression pacts were signed with Latvia, Lithuania and Estonia. In 1940 Russia moved in and annexed these territories outright. Only token resistance was possible against the Red army and the Communists who had infiltrated into important government posts. Yugoslavia was a similar picture. The violation of truce agreements in Korea further illustrates Communist double-dealing.

Military Strength: The Red Army has been an invaluable tool to the Russian Communists. It was used by Lenin and the Bolsheviks in 1917, it put down the counter-revolutionaries in 1918-21, and it effectively dealt with the problems of domestic control in the following years. Gradually it was strengthened as Stalin realized the potential of this instrument of force. Because he kept the people fearful of a "capitalist" invasion to undo the revolution, he built the army up under the guise of a defensive instrument.

The Red Army was tested by Hitler's forces in World War II—and showed itself well. It seems the decision was made as a result to give it an important part in the expansion of Communism in Eastern Europe after the war.

The show of strength by armed might made the takeover of Eastern Europe in 1947 relatively easy. Since then the army has been used to crush opposition, as in East Germany and Hungary. Hungary might have joined the free nations of the world after the revolt of 1956 except for the intervention of Soviet troops.

The Red Army came to East Germany as an occupation force and remained to "defend" it against the west. It is no coincidence that the army has been ready to crush revolts and demonstrations which have occurred on a number of occasions, viz., the use of tanks on unarmed civilians in 1953. Perhaps more than anywhere else in Eastern Europe, East Germany has felt the heel of Soviet military might.

This is a technique also used by Communist China. The presence of Chinese soldiers in Korea and the rape of Tibet are evidence of the readiness of the Chinese Red Army to export Communism by force.

Russia and China also both use more subtle ways of providing military aid. Weapons, technological assistance and leadership have been provided to many states where such tools could be put into the hands of local Communists or those who would do the work for the Communists. Cuba, Congo and Laos are recent examples.

Economic Levers: While economic war in international relations is not new, it has come into a place of prominence recently. It is based on the philosophy—proven to be true—that if you can win the economic war, a shooting war will be less necessary. Russia is fighting on this front with great effectiveness. And few people in the west other than those engaged in international economics are aware of it.

Communism has set its deepest roots in underdeveloped countries. That description fitted Russia when the Communists took over in 1917. They went to work building up those areas of the economy which were strategic in every country—natural resources, arms and munitions, metallurgy, machinery—so they could compete on the world market. This expansion in world trade had a two-fold effect on many nations: (1) It suggested that the Communists were the friends of the underdeveloped nations by giving economic assistance and

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[3]H. and B. Overstreet, *What We Must Know About Communism*, New York: W. W. Norton and Co., Inc., 1958.

(2) it placed the recipient under obligation to Russia.

Russia is still busy collecting some of these debts in United Nations votes. Such trade and economic assistance, it is said, has no strings attached but even a casual observer can tell differently. Trade treaties follow—treaties that are advantageous to the small struggling nation because expensive goods and materials are quickly and cheaply available. The regimented economy in the Communist state makes this possible.

There is little meaning in such a situation for the traditional concepts of profit and loss. The Russians have an inordinate desire to surpass the United States, not just for ego's sake but so they can control world trade. If the significant portion of world trade were to be gained by Russia and the Communist bloc, the United States would be in bad circumstances. Many sources of supply would be dried up and most world markets for our exports would be gone. In a time of growing economic interdependence this could prove fatal. It is this kind of funeral which Khrushchev says he has in mind when he threatens, "We will bury you."

This is not, needless to say, the peaceful competition of which Russia speaks so glibly. It is economic war.

Harry Schwartz, writer on Russian affairs for the *New York Times*, summarizes the most recent developments in the issue of January 10, 1961, which contains an overview of world economic activity for 1960. He points out that the trade of the Soviet bloc was up 25 per cent over the preceding year. The fact that imports exceeded exports indicated that there was a great deal of attention being given to expansion of heavy industry. Yet in spite of this they made a significant cut into the world market. They were able to do this by underselling free world competition. This was noticed especially in oil. During 1960 Cuba became an economic dependent of Russia and China.

The number and amount of loans to underdeveloped areas from Moscow and Peking indicate the importance which they place on economic influence, Mr. Schwartz says. He cites the world trade figures for Latin America where exports and imports with countries of the Communist bloc were up 50 per cent over the preceding year.

He also cites an example of economic control which Russia exercises over the satellite countries. While two-thirds of all Russian trade is with the free world, three-fourths of all East German trade is with countries of the Soviet bloc. A similar pattern would be true for many other satellite states.

Russian economic imperialism becomes increasingly important to the west when viewed alongside the nationalism and rising hopes of the underdeveloped peoples of the world. That significant inroads are being made is undeniable. Dr. Hastings Banda, nationalist leader of Nyasaland, is quoted as saying, "I would rather have dollars and pounds, but if the dollars and pounds are not forthcoming, I am going to take rubles."[4] So the simple laws of economics get the Communist line an audience with the neutrals and underdeveloped peoples throughout the world.

Propaganda: Propaganda and infiltration are two terms which we can apply to include other methods the Communists use in power politics on an international scale. Literature and Communist agents are poured into many countries to prepare the way for future domination.

The literature is of different types and derives from any number of sources. It tears down the existing government and scoffs at efforts of the western powers to remedy any evils which might be present in the state. Russia, China and other longtime Communist states serve as illustrations for the advantages of Communism. The basic propaganda lines portray the rapid industrialization of these countries, the goal of the classless society, the colonialism of the west and the non-western orientation of Russia.

Communist agents are used to infiltrate various areas of the government and the economy. These are not always "spies" in the usual sense. Sometimes they are technological agents who are fully trained to serve in this capacity. This is a form of economic assistance which puts the recipients under obligation to the country which provided the aid. Needless to say, these agents also provide "eyes" and "ears" for Russia to keep abreast of crucial developments.

Another subtle method of infiltration used by Russia is to bring young nationals from all over the world to study in Russian universities under scholarships. Most of the underdeveloped nations have limited educational resources and so this opportunity is welcomed. Of course, these young people are indoctrinated and many of them return home to work moving their country in the Communist camp.

So effective is this program that a new university is being developed in Russia solely for training non-Russians. Tuition and fees will be taken care of by the Soviet government. The western powers are also helping provide higher education for some promising young leaders in underdeveloped countries, but the program is small.

These techniques described here—and others not mentioned—were devised solely to implement the long-range goal of Communism—world domination. The Communist thrust is not entirely underground. These are open, bold bids in the world arena and must be countered by the west in the same bold fashion. While we ferret out the insidious underground movement, we must also stop Communism in these areas where it is achieving its greatest success.

The Pattern: The Communist takeover of Czechoslovakia in February 1948 is a good case to illustrate some of these methods. It is told by the Communists themselves in three articles published in *Contributions to the History of the Communist Party,* a little-known Czech party journal, and made public by Radio Free Europe. These articles, appearing at intervals since 1957, become more significant since Khrushchev has stressed many times in recent speeches that "a peaceful transition" from capitalism to Communism is possible in some cases without revolution.

These articles, however, make it clear that the Communists are holding up Czechoslovakia as an example for western nations to follow. One of them calls on the workers of these non-Communist nations to take the lead in creating "a united and mighty anti-imperialist popular movement." This is Communist talk for replacing elected governments with Communist-directed mob rule.

The author, Jan Kozak, said the Czech Reds used "pressure from above and pressure from below" to seize power. If this had failed, another article showed, armed force was in readiness. Pressure from above means full use of the key government posts already held by the Communists when the takeover campaign begins. In Czechoslovakia, Communists held nine cabinet posts in the last coalition government. A Communist was information minister, with power to license the press, control newsprint, and rig strikes of printers. The interior ministry, which controlled the police, was in the hands of Communists and the police force was largely staffed by men certain to support them.

Pressure from below, Kozak wrote, means formation of front groups "led and influenced to a large extent by the Communists . . . virtually the direct reserves of the party." They were ordered out in street fights and demonstrations during the cabinet crisis—twelve non-Communist ministers resigned over Communists infiltration in the police—that preceded the seizure of power.

The second article tells how the Communists formed their own tough private army to back up their political tactics. Although these "worker-sol-

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[4] *Newsweek,* January 23, 1961, p. 27.

diers" were armed, this last act of pressure was not needed. The head of state accepted the resignations and Communist power was assured.

The final article deals with the consolidation of power, and follows the familiar pattern of Communist victories elsewhere. "The power-political consequences which had to be drawn against the forces or reaction, as the result of February, had to be unequivocal," it said. "The national life with all its institutions had to be purged."

Problems: Although the Communist nations have used the methods listed in this chapter with a large degree of success, there are also some debits in the ledger.

Cracks have shown in the wall of Communist solidarity. The implementation of Communist world imperialism puts heavy pressure on the domestic fabric. In order to be a power in world trade, the domestic economy must be sacrificed. The people are asked to do without consumer goods in the name of exporting glorious Communism to the "oppressed" peoples of the world. Just how long they will be willing to make these sacrifices no one knows.

Because of world tensions which Russian foreign policy creates, the domestic scene is also troubled by the prospect of eventual war with the capitalist nations of the world. Some of the Russian intelligentsia raise questions about the ideology which produces the policy that creates tension and conflict. This undoubtedly troubles the leadership.

Another problem facing the leaders in the Kremlin is the prospect of failure. They are now committed to the hilt and if the empire which they have built should begin to crumble it is absolutely necessary to have the power and means to prevent—or deal with—a popular revolt before it reaches major proportions. Consequently, full power must be in the hands of the few.

Significance: The foreign policy of Russia and China has great significance to the United States and the free world. In these two powers, by their own testimony, we have implacable foes. Their foreign policy becomes imperialistic in an effort to isolate the United States, the bastion of the free world. This imperialism is both political and economic.

This does not mean that the only solution is for each side to be an armed camp, gradually increasing military might until somebody pushes the missile button and puts an end to civilization. It is true that the United States must maintain sufficient military strength to deter Russian aggression, but since the Communists choose to fight the war on the political and economic fronts also, why not beat them at their own game?

Our foreign aid program admittedly has been inefficient and, to a large extent, ineffective. It has been administered improperly in many places. Instead of filtering down to the level of need in many poverty-stricken countries, it has stayed at the administrative level where it has purchased luxuries that only show up more sharply the utter poverty of the masses. Let's have foreign aid that will help the needy instead of turning them against us.

The United States must also continue to negotiate, understanding the nature of those with whom we attempt to bargain. Since the Communists use this as a tool of expansion, we cannot ignore it. We must meet it. Diplomacy must be carried on intelligently and from a position of strength. Soviet diplomacy, as was stated earlier, is not in the traditions of the past. It has its own meaning, and those who negotiate with the Russians must not be deluded with the false hopes of accomplishment.

We must deal with Communism abroad since they themselves have chosen this battlefield, but we must also keep our domestic situation such that no seedbed can be prepared to foster Communism here.

Communist power politics in international relations has a special significance for the Christian. Since Christianity is opposed ideologically to Communism and finds the denial of individual rights not in keeping with its ethic, we cannot ignore the extension of Communist totalitarianism.

Our government is also opposed to the extension of Communism, both on ideological grounds and at the point of power conflict. What should the attitude of the Christian be toward the government and its efforts to halt the tide of Communism? In a democracy it is important that the people support the government. We can reasonably assume that the leaders in government are going to do what they think best with respect to the welfare of the state and its citizens. In most cases those in high positions have training and experience that enables them to have a more complete understanding of the problems of international relations in general and the Communists in particular. It is our good faith in them— and giving constructive criticism when it is needed—that enables a democratic form of government to operate effectively.

Perhaps there is reason to plead for the people to follow their elected leaders instead of attempting to impose an uninformed popular opinion upon them.

But what should the Christian do if he disagrees with government policy? Basically the question revolves around the nature of political morality. Is a government bound at all times to do that which is ethically right? Is there a role for lie, deceit and intrigue in war and in peace? Can a Christian nation practice such things?

Some Christians adopt the position that governments are really amoral and so their political actions are released from traditional concepts of morality. On this basis they justify spying and the deceit that is a part of it. Of course, this is a question that each Christian will have to settle for himself.

The Christian must also have a concern for the welfare of people in unfortunate circumstances, both abroad and at home. He can agitate through the proper channels for action and do what he can in his immediate environment.

But even this is not the limit of Christian responsibility against the dynamic totalitarianism of Communism. In the "people to people" program put forth by former president Dwight Eisenhower and in President Kennedy's Peace Corps, the Christian has an avenue of expression. Each person can make a contribution through his vocation to the needs of the world. The extent of this contribution—whether by way of influence or by actually volunteering for service—will have to be determined by the person, but a loving concern followed by tangible help will make a great impact on the world.

Communism is a well-established power in the world today. Its presence must be accepted and become a part of our political orientation. Because it has designs on the world—including us—we cannot ignore it. Whatever initial success it has had is due largely to its claim to provide the answer for all of man's economic and material needs. That this is a false claim is not important at this point. The fact remains that millions believe it is true.

It is in the light of this that Christians must act—or we lose by default.

Suggested Readings

New York Times, January 10, 1961. A good survey of the economic conditions of the Communist countries and their role in world trade.

Seton-Watson, Hugh, *From Lenin to Khrushchev.* New York: Frederick A. Praeger, 1960. This is one of the best attempts to explain Communist methods of expansion.

Overstreet, Harry and Bonaro. *What We Must Know About Communism.* New York: W. W. Norton, 1958. There is a good chapter on the techniques of Communist expansion.

Mosely, Philip E. *The Kremlin and World Politics.* New York: Vintage Books, 1960. A collection of essays on various phases of Soviet foreign policy. Available in paper back. This presents one interpretation of the problem.

son Blake's proposed "Reformed and Catholic Church"—a four-way merger of Presbyterians, Methodists, United Church of Christ, and Episcopalians.

It came from *The Presbyterian Journal,* an independent, church-related magazine of the Presbyterian Church in the U.S. (Southern) in an editorial which called for a realignment of the Southern church and the United Presbyterian Church in the U.S.A. to form two new churches—one ecumenical and the other evangelical. Asserting that the Blake proposal "would cause Presbyterianism to vanish from America in favor of an ecumenical church where doctrinal integrity would be subordinated to organizational bigness," the magazine said the proposal was being made "in the interest of the unimpeded fulfillment of the Blake plan for those who want it, on one hand; and, on the other hand, in the interest of a union of all evangelical Presbyterians who prefer to abide by the historic Reformed faith."

The proposal called on both groups to take bilateral steps which will (1) allow Presbyterian, U.S. congregations desiring the larger fellowship of the UPUSA Church to go unmolested and in peace, (2) allow United Presbyterian U.S.A. congregations desiring to unite with the U.S. Church to go unmolested and in peace, and (3) provide for an equitable distribution of institutional property.

Both assemblies meet this spring—the U.S. Church April 27 in Dallas and the U.S.A. Church on May 17 in Buffalo.

In a telephone sampling of opinion over the country regarding the proposal, *Action* gleaned these comments:

Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church: "I do not expect that the proposal would receive a favorable hearing before the assembly. In order to be brought up it would have to come through one of the presbyteries and I do not expect it to be taken seriously."

Dr. Theodore A. Gill, president of San Francisco Theological Seminary (UPUSA): 'The proposal is an intolerable confusion of all terms used. The ecumenical movement is the most conservative movement afoot. You cannot divide ecumenicity and evangelical. I do not believe that an honestly-meant offer of reconciliation and union (the Blake proposal) should be made the occasion for further division, but I hope it gets a most cordial hearing before our assembly."

Dr. Ned B. Stonehouse, dean of the faculty at Westminster Theological Seminary (Orthodox Presbyterian): "I have considerable sympathy for the expressed desire of conservative Presbyterians to come together to carry out their common goals. I doubt the practicality of the proposal since the UPUSA would hesitate to join in this agreement to disagree. If there is to be any improvement, however, it must be along the lines of this proposal."

Dr. James A. Millard, stated clerk of the Presbyterian Church, U.S.: "The church speaks to matters such as this. The only thing you can quote me as saying is, 'No comment.'"

Rev. Joseph C. Holbrook, pastor of West Side Reformed Church, Chicago (Reformed Church in America): "Should such a realignment take place, I believe the conservative element in the Reformed Church would gravitate our body in that direction. The reason we turned down a merger with the United Presbyterians in 1948 was that it would have compromised us doctrinally."

Breakdown, not Breakthrough

WHAT WAS reported in the liberal *Christian Century* as a "breakthrough in the ecumenical barrier" in Tucson, Arizona, last Thanksgiving turns out under investigation to be more nearly a breakdown. The *Century* reported that the local council of churches sponsored a "truly community" Thanksgiving service shared in—among other groups—by NAE, and said it "cleared the air for a greater sense of rapport among the groups represented in the effort."

Apparently willing to believe the worst, the *Christian Beacon* (Carl McIntire) and the *Sword of the Lord* (John R. Rice) picked up the story and kicked NAE around the editorial post without bothering to check the facts.

The facts belie the *Christian Century* story. Says Rev. Spencer A. Weddle, president of the Tucson Evangelical Fellowship: "We shared in the Thanksgiving service because the University of Arizona—where the service was held— called and asked us. If the council of churches planned it, we were not informed of it. Despite the story in the *Christian Century,* I am still not convinced that the council sponsored the service. If so, then it seems to me that their method of getting our participation indicates they used it to serve ulterior purposes. Our NAE group feels that it was used. Consequently, whatever good feelings might have existed between the groups have been seriously damaged."

When Mr. Weddle announced plans to show "Operation Abolition" in his church, the local council office called him and suggested that he not make any comment about it since "there are two sides to it." Mr. Weddle replied, "Yes, I noticed that, and since the council has done such a thorough job in telling its side by letters sent to all the churches, I thought it was time that somebody told the other side."

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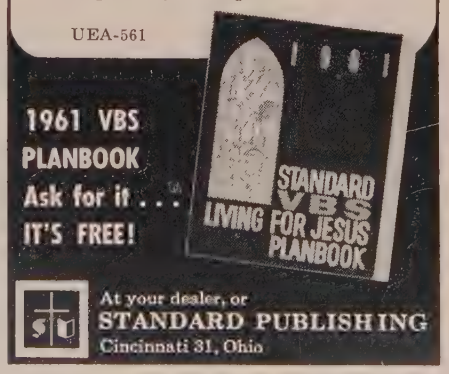


STEEL SPIRES *and a sacred trust*

CHURCH ENTERPRISES ADDS A STEWARDSHIP DIMENSION TO ITS BUILDING DESIGNS

By MILTON A. REGIER

JOE KIMBEL had a problem. As head of his denomination's church extension program he was charged with the responsibility of opening new churches and seeing that they had adequate buildings to meet their needs.

Lacking the necessary funds to pay for professional help he set out to draw up his own plans as well as to contract and supervise the construction of the needed church buildings. In this he was greatly aided by his own training and experience as an artist and as a pastor. Through this means he learned the practical answers to many church planning and building problems.

With experience so gained he was able to erect buildings that combined utility with attractive appearance at lower costs than had been thought possible. As word of his skill got around he was called to serve as a church building consultant for *Christian Life* magazine.

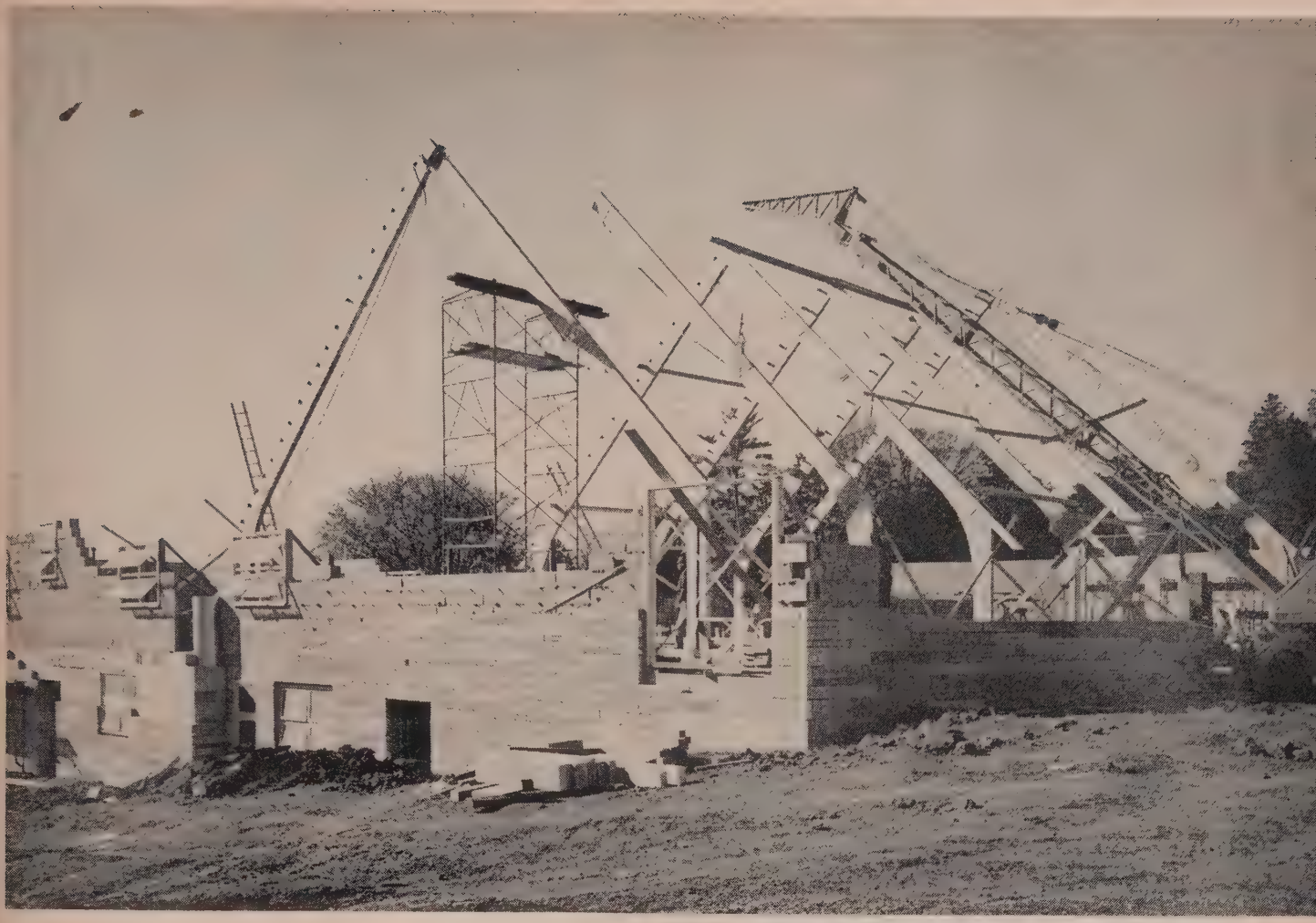
To meet an ever increasing demand for this type of service Kimbel joined hands with Seth Rohrer of Elkhart, Indiana, in founding Church Enterprises in 1958 for the purpose of helping evangelical groups with their building needs. This organization serves churches in planning, consultation and material purchasing. Now representatives from this firm travel over a wide geographic area giving skilled guidance to congregations of many denominations. The counsel and advice given have often saved a great deal of time and expense to many churches.

From their experience in church extension work, Kimbel and Rohrer and their associates have originated several pre-engineered church plans which have been widely adapted by churches all over the nation. Known as the "Christian Life series" because they were first promoted through that magazine they range in size from 150-600 in seating capacity and in cost from $25,000 to $150,000. These buildings have brought a new concept in economy and rapidity of design and construction to evangelical churches.

Mr. Rohrer had been in the tool-and-die business for 20 years. He had a wide background of service in NAE, Youth for Christ, the Gideons, his own denomination, the United Missionary Church and its affiliated college. He is currently the superintendent of a thriving Sunday school in the South Bend area.

Rohrer and Kimbel are convinced that many churches pay too much for mediocre materials in many phases of their building program. Determined to help this situation, they have by special arrangement with some of the nation's outstanding manufacturers been able to arrange for sizeable price reductions on top-notch materials and equipment. These special prices are available, not only to churches purchasing these package units, but to any evangelical church that may need them.

While this business deals with such common things as brick, steel and mortar it is done with a basic spiritual purpose. Use of funds and talent is a sacred trust to them. "Often," says Rohrer, "we are able to furnish a building that is both functional and beautiful for from ten to 40 per cent less than the prevailing market price.



Our purpose is to make the Lord's money go as far as possible."

Because of increasing calls for help Kimbel and Rohrer last year set up Evangelical Associates, a firm solely for the purpose of designing churches and related buildings. Its commissions have already included churches seating up to 1000 as well as several Bible school and college buildings—all executed by a full time staff of architects, engineers and draftsmen. A Canadian branch of Church Enterprises was also set up last year in Simcoe, Ontario, to meet the needs north of the border.

Looking to the future, the men at Church Enterprises feel that the biggest problem in church building is that of finance. They are convinced that many sound and solvent churches are deprived of needed facilities because of their inability to procure finances. "Perhaps the answer to this problem lies in the greater teaching of stewardship," said Rohrer. "More people must be taught the joy of giving to add to those who are already giving up to their capacity."

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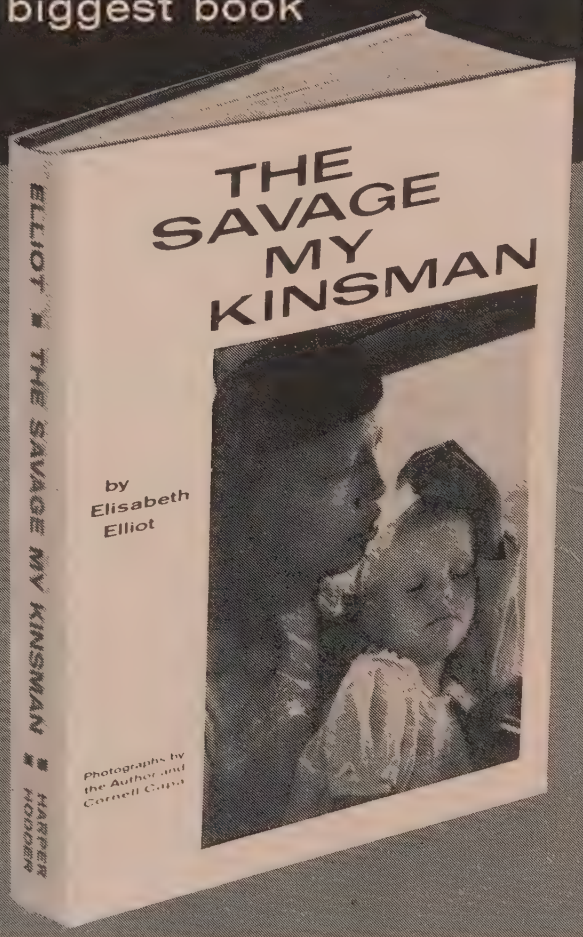

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THE TRUTH ABOUT COMMUNISM

by John Noble and Ron Arnold

Q.: Mr. Noble what do you think about the Peace Corps? Is it a potential tool of the Communists?

Noble: Any organization such as this is a potential tool of the Communists. They don't miss a trick and you may be sure they will try to infiltrate the ranks of the Peace Corps in an effort to negate the influence of the well-intentioned people who will also be serving.

As I see it, we must evaluate the Peace Corps in the same way we do missions. Missionaries have been sent abroad to minister to the physical and spiritual needs of man. Some have done a great job while others have failed. The decisive factor has been their personal dedication to Christ. Similarly, the Peace Corps volunteers with the most dedication will do the best job for our country.

There are undoubtedly the same opportunities for Christians in the Peace Corps as there are for the Communists. This affords a great chance for the Christian young person to represent his Lord and Saviour abroad. Many of the Peace Corps volunteers will have high ideals, but few will have the Prince of Peace in their hearts. To represent Him faithfully is to make the most effective contribution to the cause of peace.

Q.: Mr. Arnold, I heard recently that the Communists have a definite timetable for the takeover of America. What do you know about this?

Arnold: As a Communist Party member from 1937-42 I do not recall a definite time for takeover. It was understood that we would do our best to accomplish this as soon as possible.

A Soviet official was reported to have said at the Lenin School of Political Warfare in 1931 that "war to the hilt between communism and capitalism is inevitable. Our time will come in 20 or 30 years. To win we shall need the element of surprise. . . . As soon as their guard is down, we shall smash them with our clenched fist."

A Congressional report of May 31, 1954, quoted this Red statement: "The defensive and offensive preparation of the Soviet Union and China must be completed before 1970."

The Marxists have a master strategy which calls for taking eastern Europe, then Asia and then the United States. They confidently anticipate an early victory.

Bookviews

Arnold D. Ehlert, Book Editor

THE ENGLISH BIBLE; A HISTORY OF TRANSLATION FROM THE EARLIEST VERSIONS TO THE NEW ENGLISH BIBLE by F. F. Bruce. xiv, 233 pp. Oxford. $3.75.

★★★★
A 4-STAR BOOK

Concurrently with the publication of the New Testament in the New English Bible translation by the Universities of Cambridge and Oxford, we have also a new history of English versions. This latter task was committed to a scholar who has had a rich background in classical and biblical studies, and who has achieved for himself an enviable reputation in both hemispheres. Thus we are not surprised to find some fresh material here.

Of interest is a statement from King Alfred the Great on translation: "I began amidst other diverse and manifold cares of the kingdom to turn into English the book which is called *Cura Pastoralis* in Latin, and in English, *The Shepherd's Book,* sometimes word for word, and sometimes meaning for meaning" (p. x). Translation has always navigated between these two alternatives.

The author speaks of the early glosses in Latin manuscripts as among the first translations into English, the Lindesfarne Gospels being an example. There are excerpts from the Wessex Gospels, Aelfric, and other Middle English versions. The story of the major translations is told, of course, in good detail and a parallel-column comparison is proved between Coverdale (1535), Matthew (1538), and the Great Bible (1540). In what sense the King James Version was—and was not—authorized is an interesting contribution. The Catholic version is considered critically as to its philosophy of translation.

The major translations since the King James come in for review; the minor ones could not all be included, of course. Recent Roman Catholic translations are dealt with; that of Msgr. Ronald Knox in some detail. E. V. Rieu's translation of the Gospels and his remarks on translation have appealed to the author. The Berkeley version is called "a praiseworthy achievement." There is little criticism of the New English New Testament itself (called "new" not because of chronology, but because of method) because this material had to go to print long before the text was released.

This book does not go into all the detail that some other histories have, but does provide a very readable account of the whole story up to 1961 and will doubtless be consulted with profit for a good while to come.

ANNOTATED REFERENCE BIBLE: THE NEW TESTAMENT by Finis J. Dake. 448 pp. Zondervan. $7.95.

This large volume (8 by 11 inches) provides an astonishing amount of supplementary material to the biblical text. Four columns are used, two of text in the middle and two on the outsides for comments. The author has worked over 40 years on these notes and has packed a tremendous amount of exciting comment into each page. He has more expository outlines than any one-volume commentary.

Hebrew, Greek and archaic English words are explained. There are many allusions to all kinds of cultural affairs, including church history. Cross-references abound. Important phrases in both the text and the comments are underscored. Doctrinally the work is premillennial and dispensational in the Scofield tradition. The numerous outlines remind one a bit of the *Handfuls on Purpose* set of Smith and Lee. Some examples from Romans 5 will illustrate (only headings given here): Fourfold description of the former state; four reasons we can glory in tribulation, and Jews divided into four classes.

BUILDING A CHRISTIAN HOME by Henry R. Brandt and Homer E. Dowdy. 158 pp. Scripture Press. $3.00.

Manuals for conducting what is in many ways the most important institution on earth ought to be consulted frequently by those engaged in it. We mean the home and the parents who run it—or ought to. Many Christian parents have never read a book on this subject. This one contains much that will be helpful.

It is written in an interesting manner and is illustrated with drawings and photographs. The nature and function of parenthood occupies the first two chapters. Then the authors take up the functioning of the family itself. The maintenance of "marital communication" is emphasized as being of prime importance through the process. The first author is a Christian psychologist; the second a journalist.

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Evangelical Newsfront

Moslem Challenge Analyzed

PREACHING the gospel to the non-Christian world today is "hard going, harder than diplomacy, commerce or serving in the 'Peace Corps'," a missionary expert on Islam said in New York recently. Dr. Kenneth Cragg, an Anglican who has conducted a special study of Islam for the Near East Christian Council, said that missionaries are too often considered "exporters of western supremacy."

Noting that one third of all Presbyterian mission resources are invested in Moslem work, he said that "only one-tenth of one per cent of the Islamic world has been persuaded" by these efforts. One of the reasons for this lack of response, he explained, was that Muslims refuse to distinguish between religion and politics. Consequently they associate their struggle for political independence on the concepts of the Islamic religion.

Another barrier, he said, was "that they do not understand what it is that they are not believing." For example a frequent question as, 'If God had a son, who was his wife, and if he had no wife, how could he have a son?' begins on a simple level and ends on a high theological level."

"In the old days Christianity labored under the disadvantage of being identified with imperialism," Dr. Cragg said. "If, in the future, the Church can demonstrate that it has a genuine interest in the people and their country, it may become easier for Christians to talk to Muslims as equals and thus be in a much better situation to be heard."

Speaking about the current race between Islam and Christianity in Africa today, Dr. Cragg said that "the dice are loaded against Christianity because of its more radical demands." The challenge to Christian missionaries therefore he said is "to live as they preach."

Use TV in Costa Rica

TELEVISION which has just recently been introduced in Costa Rica is now being used in Latin America Mission's Evangelism-in-Depth campaign in that country. Through this new means Juan Isais and other campaign personnel are reaching behind many doors otherwise closed to the gospel.

One missionary — watching in the home of some non-Christian friends, said, "They never took their eyes off the screen; it was as if the preacher were right in the room."

Another first in the all-out effort of evangelism, which has touched many previously unreached areas of the country, was the parades which climaxed the evangelistic campaigns in a number of towns. In the little city of Turrialba, 600 evangelicals marched through the streets singing the special campaign chorus, "Costa Rica Shall Be for Christ."

Brazilian Missionaries Re-arrested

AFTER BEING released from trumped up charges by the Brazilian army seven New Tribes missionaries were forbidden to return to their stations in the border areas of the Amazon valley.

Brazilian authorities held that an old colonial law forbids foreigners to live within 150 kilometers (about 100 miles) of an international border without special permission from the National Security Commission. A mission executive accused Catholic priests of inciting the charges.

It has also been reported that the Unevangelized Field Mission has been prohibited from operating in the border areas and has pulled its operations back to the city of Boa Vista pending action on the matter.

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Missionary Broadcasters Meet

THE THIRD world conference on missionary radio and TV broadcasting will be held at Concordia College in Milwaukee, June 12-15. Present for the event will be approximately 100 radio executives and leaders who will confer on mutual problems, using as their theme, "The Challenge of the Century to the Church—Communicate."

The World Conference on Missionary Radio which sponsors this triennial affair is a voluntary service agency in the field of evangelical broadcasting. It is led by Dr. Clarence Jones, one of the founders of HCJB, and publishes a monthly periodical, Foreign Missionary Radio, in Talcottville, Conn.

PTL Conferences Set for Nigeria

CHRISTIAN LEADERS from Nigerian churches will meet in a series of one week conferences to be held during August in three different regions of the country under the sponsorship of the Pocket Testament League.

Ministering to the expected 2,000 representatives from 25 denominations will be Nigerian Christian leaders, missionaries, members of the PTL staff and visiting ministers from the United States. Each national pastor in the country will be invited to attend along with the leading laymen from their churches.

The purpose of the conferences is to give both intensive practical training and deeper spiritual insights. Attention will be given to basic doctrinal teaching and instruction in the Christian life.

Among the problems facing the Christian church in Nigeria are the low spiritual ebb of church life in the Western region, the Moslem influence in the North, and the dominance of Catholicism in the East.

Of the clash between Islam and Christianity a visiting journalist wrote "The clash of the two great religions will probably be seen in an independent

San Jose, Costa Rica—A mixed choral group performs in Costa Rica's first evangelical telecast, part of a nationwide evangelistic effort. This program was featured on Saturdays at 9 p.m., a peak spot on the schedule.

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Prof. John Murray, M.A.,Th.M.

Theology is a work of worship; its teaching demands devotion and precision. Professor Murray's classes begin with whispered prayer; they often end in ringing affirmations of praise, aflame with the glory of Scripture. His commentary on Romans blends exegetical discipline with spiritual perception. In his writings on Christian ethics he applies the Bible with vigor to the life of the church.

Dr. Edwin H. Palmer

Dr. Palmer brings to his teaching years of pastoral experience, particularly with university students. His doctorate was earned in the Netherlands in a study of Roman Catholic thought. He is the author of a lucid work on the doctrine of the Holy Spirit. For several years he has served as editor of **The Encyclopaedia of Christianity,** a forthcoming reference work of evangelical scholarship.

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Nigeria as nowhere else in the world, for here the two religions meet in some strength, and both are anxious to win the 'pagan' and uncommitted tribes of central Nigeria.' The outcome of that struggle will decide which way Africa will turn—to Islam or to Christianity."

New Missionary Language School

LANGUAGE TRAINING for prospective missionaries to Spanish-speaking countries may now be obtained at the Rio Grande Bible Institute in Edinburgh, Texas. This school located on the Mexican border will utilize Spanish-speaking nationals as tutors along with modern language laboratory facilities.

In their training the language students will also study Latin American customs and participate in Spanish language church life. Contact with Spanish-speaking students in the school and with Mexican nationals across the border will help the student in the use of a new language and to adapt himself to the culture in which he will work as a missionary.

united action

May 7-14, National Family Week

THE WEEK OF May 7-14 has been designated as National Family Week by the National Sunday School Association.

"Its purpose," said Dr. Clate Risley of the NSSA, "is to emphasize the place and importance of the family in today's life. We want to help the church to help the family."

Many church programs, he said, are so scheduled that, instead of strengthening the family, they are in danger of weakening the family. National Family Week is an opportunity to think through the what, why, and how of the Christian home. Unless the church has leaders who are willing to lead in this area we cannot expect the American home to improve. "Hence, the motto, 'For Times Like These, The Family Needs the Sunday School.' "

NY NAE Group Organizes

NEWLY ORGANIZED during the recent fifth annual Eastern Regional NAE convention was the New York State Committee of the NAE. Serving as officers for the group are Rev. Martin W. Cox, Houghton, N. Y., president; Rev. Jessie J. Starr, Port Washington, N. Y., vice-president, and Rev. Roy E. Carnahan, Rochester, N. Y., secretary.

A state wide meeting for the group will be held May 12 at North Syracuse Baptist Church, North Syracuse, N. Y. At that time plans will be made for action on such issues as pornography and the mass media, public aid to education, liquor legislation and affairs of church and state.

Citizenship Contest Announced

AN AWARD FOR distinguished citizenship will be given to an outstanding Christian civic leader at the Midwest Regional NAE convention to be held next November 10-11 at the Edgewater Beach Hotel in Chicago.

This honor will be given to a civic leader who has distinguished himself in

public service and as a Christian leader. All nominations for this award will be judged by these qualifications:

(1) That person must be born again and a Christian of evangelical faith.

(2) He must be active in his local church as well as interchurch activities.

(3) He must have a long record of public service, whether paid or voluntary.

(4) The nomination must be endorsed by that person's pastor and a leader of his community.

The speaker for the annual convention banquet will be Herbert Philbrick, who at one time filled triple role of ordinary citizen, Communist spy and FBI agent. Other speakers will include Congressman John B. Anderson of Rockford, Ill., an Evangelical Free Church layman, former Secret Service agent Don Nelson, and Don Gill, assistant secretary of public affairs for the NAE in Washington, D. C. The convention theme will be "The Christian in the Communist Conflict."

inter-church

Spanish Churches Surveyed in NY

A COMPREHENSIVE survey of the church life of the Puerto Rican population in New York indicated that there were some 250 Spanish language Protestant churches among this group. Almost all of them were found to be led by indigenous leaders and self supporting.

Coupled with an additional 175 English speaking-Protestant churches which also ministered to that group it was found that some 13,000 Puerto Ricans were in denominational churches and more than 32,000 were in Pentecostal groups. Church school enrollment in this group was nearly 11,000 in Spanish churches and nearly 5,000 in bi-lingual and English churches.

Currently there are some 700,000 Puerto Ricans and other Spanish people in New York city, about 10% of the total population. Within five years, says this report by the Protestant Council of New York, this group which came to the city to find better jobs, will have produced a second generation.

New Lutheran 'Peace Corps'

AN AMAZING response has been received by the World Brotherhood Exchange, a new Lutheran laymen's "Peace Corps" to its appeal for hundreds of professional men and women, workers and students to serve abroad as part-time missionaries at their own expense.

Organized and directed by Rev. Conrad Braaten of Los Angeles it seeks three kinds of recruits: (1) retired or otherwise financially solvent farmers, engineers, teachers, builders, physicians, dentists and nurses to serve for one or more years in a mission field or undeveloped area, (2) practicing physicians, surgeons and dentists to serve two or three months abroad every two years in a mission hospital or clinic; and (3) students to enroll at universities abroad where English is the medium to form "Christian cells" to counteract anti-Christian propaganda.

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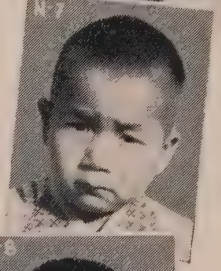

Mother Starved Tae Bok Was Saved

Number N-1 above is Jo Tae Bok. Two years after his birth the communists killed his father who was a government employee. His mother managed to keep him alive by begging. Finally without employment or food, she died of starvation. For 10 months Tae Bok wandered about, crying, begging for food, sleeping under bridges or in doorways. But God heard his cries. Last Christmas eve he was brought to our Chinju Christian Orphanage. Now he has loving care, has been advanced to 4th grade and grows stronger each day.

"A Little Child Shall Lead Them"

Number N-5 is Bak Jung Yup. This now happy, smiling little girl lost both parents. Her father died when she was only eight months old. When less than four, her mother also died. For the next ten months she lived by begging from door to door. Finally another child in our Mercy of Love Orphanage led her to the Home where she is lovingly cared for. A soldier sponsored her for a while but was unable to continue. Now she is waiting for a new sponsor. She is doing well in the 5th grade. Won't you "adopt" her? It would break your heart to see the desperation and want of Korean orphans wandering the streets of towns and cities, homeless and hungry. Be one of the many sponsors needed to help us get them off the streets and into our Homes and bring them up as Christian leaders of the future.

Over 8000 orphans, children of lepers and war widows, are being cared for by the ESEA. More than 9 million meals are served each year. Many more children are in desperate need, ragged and forsaken. Help us expand our 95 Homes. Each one is a Christian institution. All Staff and Board members are earnest Bible-believing Christians. Will you lend your aid so that we may take many more children off the streets and into our Homes? Sponsors find relationship with their children a THRILLING experience.

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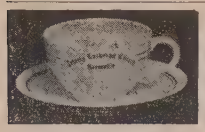

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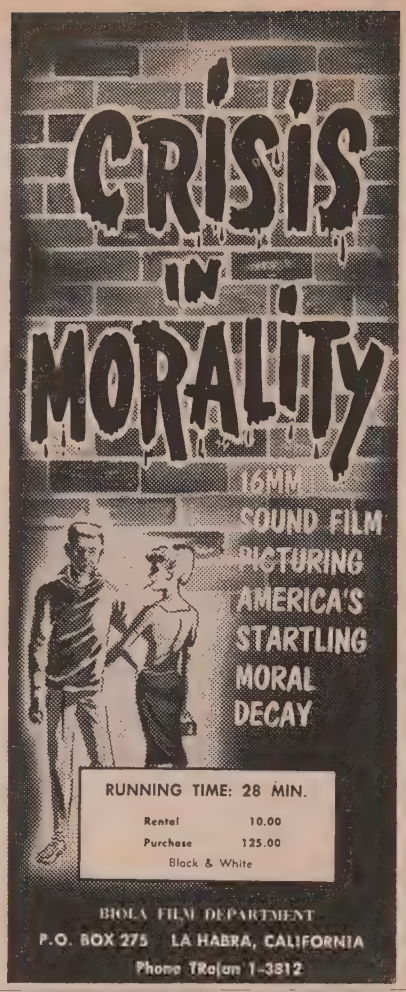

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He cited the example of a California dentist who spent last summer in a dental clinic in Malagasy (Madagascar) and had "an immeasurable spiritual impact on the national church." This year the same man hopes to start a dental clinic in Nepal.

public affairs

Arrested for Street Preaching

THREE BAPTIST lay preachers were arrested in Cleveland late in March as they addressed about 100 persons on a public street. They were jailed for two hours and then released on personal bond.

This was the first test of a new city ordinance which forbids people to gather on the sidewalk to cause a breach of the peace or cause other pedestrians to walk in the street. A previous ordinance which was recently declared unconstitutional prohibited two or more persons to congregate on the street without having business there.

School Loan Bill Introduced

THE WRITING of careful, well reasoned letters of opposition to the newly introduced bill granting low-interest federal loans to church schools was urged in Washington by Don Gill, NAE's assistant secretary for public affairs.

This bill which was sponsored by Senator Wayne Morse of Oregon provides for $350 million in low interest loans to church and private schools in the next three years. The interest rate would be between 3 and 4 per cent.

Passage of this bill, said Gill, would set a precedent for intrusion upon the principle of church and state. Letters on it should be directed to your senator or congressman.

Growing Threat Cited

THE BLACK MUSLIM movement among American Negroes is "viciously and outspokenly anti-white, anti-Christian, anti-integration and anti-American" a Negro sociologist warned recently at a Methodist race relations conference in Louisville, Ky.

Dr. C. Eric Lincoln, professor of social philosophy at Clark College, a Negro Methodist college in Atlanta, Ga., described this movement as the "Ku Klux Klan in reverse." They are said to be growing rapidly and now have card-carrying members with 71 temples throughout the country. Its leaders are trying to infiltrate the Negro churches and colleges.

Begun about 25 years ago, the movement is now under the leadership of Elijah Poole who calls himself Elijah Muhammad. They operate two grade and high schools in Chicago and Detroit and plan to open others in several leading eastern cities. Highly disciplined, they preach a doctrine of black supremacy.

The Black Muslims have some of the "best legal brains in the country trying to figure out how much money the federal government owes them as descendants of slaves up to the time of

the Emancipation Proclamation," said Dr. Lincoln. "When they find out, they intend to embarrass America before the world. Then they hope to ask for land on which Muslims can settle and have their own community."

To combat this movement Dr. Lincoln said that churches will have to "start living up to Christian principles and abolish segregation. Racial segregation gives the Muslims and other fast-growing racist groups a weapon against which we have no real defense."

press

Magazine Growth Noted

CHRISTIANITY TODAY, one of the nation's largest evangelical publications, opened its first foreign bureau in London, England.

"Through this new outlet," said Dr. Carl F. H. Henry, editor, "we hope to follow the British religious scene more closely and enlist the resources of additional Christian writers and scholars." The editorial direction of the British bureau will be under Dr. Philip E. Hughes, a former secretary of the Church Society of the Church of England.

At the same time Dr. Henry announced the retirement of Dr. James DeForest Murch as managing editor and the appointment of Dr. Frank Farrell, a former editorial associate as the new assistant editor. Dr. Farrell will be responsible for coverage of major denominational events as well as the book review section.

YOUTH FOR CHRIST magazine will distribute 156,000 copies of its April decision issue according to Warren Wiersbe, editor in chief. This is the largest in the magazine's history and is geared to helping teen readers make a decision for Christ.

world-wide

Vatican Politics in Far East

LISTED PROMINENTLY in a report on the accomplishments of the Philippine Department of Foreign Affairs during 1961 was the "election of the first Filipino cardinal." This admission was made by the Philippine foreign secretary, Felixberto Serrano, at a press conference in Manila at the end of last year. When asked what part his department had played in naming a cardinal, he said that his department's "participation was substantial."

When questioned further about the possible violation of the Philippine constitutional provision for the separation of church and state, he said, "That's why we don't insist that the church recognize it, and we didn't make too much publicity about it either." He said also that he "would do the same for the other religions for the sake of and on the basis of nationalism." It is held doubtful that he would do the same for religious minor-

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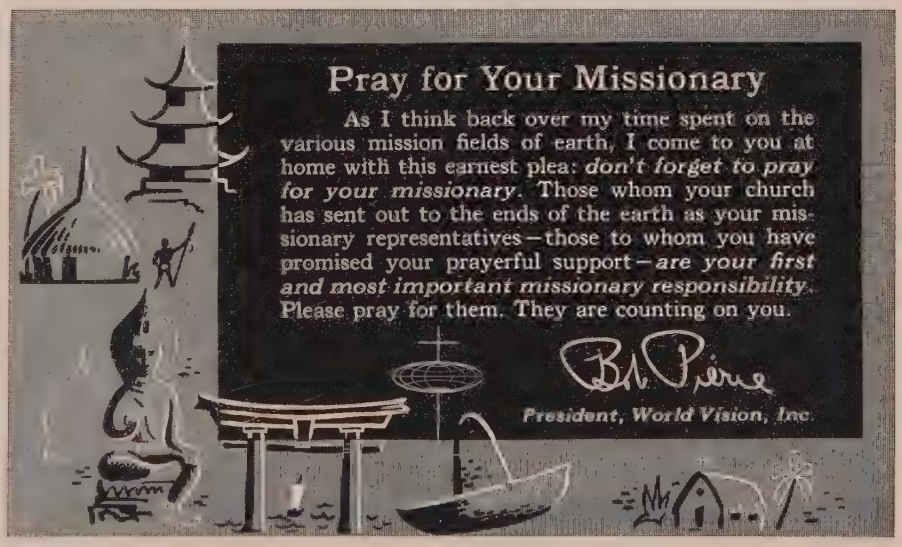

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ities according to an observer on the scene.

This report on the tenuous connection between politics and the Vatican was carried in *The Crusader*, an evangelical news magazine published in Manila.

Catholic Volunteers for S. America

A NEW PLAN to use Catholic laymen as volunteers for missionary work in Latin America has recently been launched. Its purpose is to get young people with special skills to go there for a three year period to give "leadership guidance" and to re-enforce the work of the church.

Especially sought are teachers, student workers, organizers of urban welfare programs and technicians in the fields of the press, radio, television and motion pictures. English teachers were also wanted "because this medium of contact is often used by other ideologies to win our Catholics away from us."

education

On the Campus

LOS ANGELES Baptist College and Seminary will move to a new campus near Newhall, Calif., some time next month. This school has been located in one of the older sections of Los Angeles since its founding in 1927. The new campus is complete with three relatively new dormitories, a large stone residence, a dining hall and a huge outdoor swimming pool.

A NEW PROGRAM of missionary education for nurses was announced recently by the St. Paul Bible College. Under this plan a student may choose to spend one year at St. Paul Bible College before entering a school of nursing or two years after completing her training in nursing. This program leads to a bachelor of science in missions for nurses.

LATE IN MARCH ground was broken for a new educational building at Western Evangelical Seminary in Portland, Ore. This new ten-classroom building will more than double the school's classroom facilities. Also on the plans for the future is a new chapel which will be built at a later date.

EXTENSIVE OUTREACH in the form of Christian service by its student body continues to characterize Biola College of La Mirada, Calif. Still a part of its educational emphasis are the Christian service assignments required of all students. These assignments are carried out in the 350 churches in the Los Angeles area and in many other places Students also do visitation in hospitals, jails and detention homes. According to its Christian service director, Kenneth Daniels, there is a growing demand for students in the area of musical work.

Biola's film department which formerly was located in downtown Los Angeles is now located in La Mirada. Its new facilities include a sound stage and several sets. Their latest production is a film entitled "Crisis in Morality."

A SCHOOL OF archaeological and biblical studies is scheduled to begin next spring in Jerusalem, Jordan, under the sponsorship of the Near East Archaeological Society. It will be open to pastors, college and seminary students and will offer three terms of study each year. The school is under the leadership of Dr. Joseph P. Free of Wheaton College.

SCHOLARSHIPS FOR graduate study in the field of psychology will be made available beginning next fall through the Narramore Christian Foundation. Their purpose is to help educate Christian psychologists and put them into public school work said Dr. Clyde Narramore, head of the organization.

News in Brief

Rescue Missions Meet: The 48th annual convention of the International Union of Gospel Missions will be held May 27-31 in Omaha, Nebr., with the Open Door Mission as host. The IUGM now is headquartered in Winona Lake, Ind., and has a membership of 260 missions all over the country.

Mission Merger: The merger of Missionary Engineering, a radio communications service for missionaries, and Missionary Aviation Fellowship was announced recently in Houghton, N. Y. by Gordon Sanders, director of ME. Missionary Engineering's office in the East will be closed June 1 and transferred to the MAF base in Fullerton, Calif.

Vatican Contact Urged: Dr. Arthur M. Ramsey, the new Archbishop of Canterbury, has called for further contacts with the Vatican. To accomplish this he appointed a special representative to serve as a liaison with the Vatican for the forthcoming Second Vatican (Ecumenical) Council.

Bus Pastors Chosen: A Miami Baptist church recently appointed two men as "bus pastors." They go from door to door offering to take residents to church and now have more than 100 persons riding with them. Recently they took passengers to the Graham crusade in that city.

Filipino Muslim Leader: Senator Domocao Alonto, president of Muslim Association of the Philippines, is to be recommended for a seat on the Council of Elders of the Islam Religion. This was announced by the highest religious leader of the Muslim world, Sheik Hahmoud Shaltout, during his current tour of Asia. This is the first time someone outside of Egypt was to be given this honor.

Missionaries Banned: After 50 years of unrestricted movement Protestant missionaries are now being refused entrance to Viet-Nam. It is thought to be due to unrest in the country due to Red activity and because influential leaders there feel the national Protestant church no longer needs foreign missionaries.

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OUR BURDEN is for the unsaved. Should God burden your heart to sponsor a Jewish or Roman Catholic boy or girl to a Gospel-preaching camp this summer, you may have the name of the one you sponsor upon request. In the event this boy or girl makes a decision for Christ, you will receive a picture of the teen-ager and a word of testimony.

CLIP AND MAIL TODAY TO

Kane Ministry, Inc., 217 Woodland Ave., Merchantville, N. J.

☐ Yes, I want to sponsor at least one boy or girl to a Gospel-preaching camp for one week. My check or money order for $24.00 is enclosed.

☐ I want to sponsor one boy or girl to a Gospel-preaching camp, but I cannot afford the entire $24.00 at once. I will pledge $2.00 per month for twelve months.

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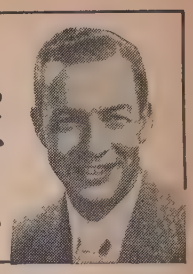

Dr. Clate A. Risley

What do you think about Sunday School contests? I hear such contradictory opinions concerning their value.

The contradiction is often about the methods used rather than the contest itself. There are some heavenly minded theorists who have never built a Sunday school and believe that all contests are low motived and therefore should not be used. Personally I have seen too many souls saved as a result of Sunday school contests to underestimate their value.

Sunday school contests give the pupils a talking point. Sunday school contests engender enthusiasm. All of this is good. Let us be especially careful that in the midst of our promotion—and that is what a good Sunday school contest is—that we do not forget what we are promoting.

There are things that must come ahead of contests, namely a school where the Bible is taught, souls are saved and trained. Unless this is true you haven't anything to invite the people to attend.

Many people come late every Sunday. How do you get people to come on time?

The biggest reason people come late is because they are not given a reason to be there on time.

Start with the teachers. They should be on hand at least 15 minutes before opening assembly begins. A good school with adequate standards requires this. Don't ask the pupils to come on time if the teachers do not. A teacher who is habitually late should be replaced as it indicates disorganization.

Be sure the opening assembly starts on time. To start late encourages latecomers to be late-comers. Have a well planned, profitable opening assembly so that people will enjoy it and will make an effort to be there for it.

Starting on time takes some education when a school has been slow starting and has followed a dull uninteresting program. All of them won't be changed overnight, but keep working. A good school must have teachers and pupils there on time or it is hardly a school.

Can you ethically invite to your Sunday school once or twice a year a child who regularly attends another Sunday school?

No.

What is the difference between preaching and teaching?

Scores of answers and illustrations have been given. Webster says, "Preaching is preacher centered, teaching is pupil centered." Perhaps another way of saying the same thing is "preaching is proclaiming, while teaching is participating."

Someone has illustrated it this way, preaching is broadcasting, teaching is telephoning.

record reviews

QUARTETS ARE the feature this month with four different ones on as many labels coming in for mention here.

■ *The Blackwood Brothers . . . on Tour* are their usual effervescent selves in this portion of a concert which was recorded live in Long Beach, Calif. This is southern gospel singing by one of the best groups in the business. An RCA-Victor release (LPM-2300).

Crossing Chilly Jordan, Because of Him, Bell of Joy Keep Ringing, Because of the Love of the Lord for Me, Happy People, When I Stand with God, Some Wonderful Day, Only Believe Him, The Prodigal Son, Dear Jesus Abide with Me, Pablo, The Old Country Church.

■ ANOTHER quartet singing in the southern style — although definitely more restrained—is *The Bob Jones' Songfellows*. They have an easy harmony and lively style that recommend this Corner Stone album (BJ-741LP).

O How I Love Jesus, To Me He Is So Wonderful, His Love, Wonderful Saviour, Sho' Do Need Him Now, Up Above My Head, Not My Will, Known Only to Him, Tell My Friends, I Found the Answer, Listen, Look Up, Someone to Care.

■ MILLIONS of radio listeners feel almost an intimate acquaintance with the *Old Fashioned Revival Hour Quartet* and so will welcome another album to their long list of recordings. As do the others, this one features Rudy Atwood at the piano. A Christian Faith Recording (OF-1283).

Fill Me Now, He the Pearly Gates Will Open, Hail to the Brightness, Wayfaring Stranger, Into the Heart of Jesus, Saviour Breathe an Evening Blessing, Blessed Quietness, Some Day He'll Make It Plain, Hallelujah 'tis Done, O to Be Like Thee, Sweeter Than All, Come to the Feast.

■ ANOTHER favorite with radio listeners is the Haven of Rest quartet. Word Records has just released an album called *Haven of Rest Favorites* (WST-8071-LP) which features favorite songs of the radio audience as determined by a poll. Two organ selections, two duets and a like number of solos give some variety to this album.

Just a Closer Walk with Thee, When I Kneel Down to Pray, Beyond the Sunset, Ivory Palaces, Jesus Saviour Pilot Me, Love Divine, Keep on the Firing Line, As a Volunteer, I Need Thee Every Hour, Until Then, Sweet Bye and Bye, Drifting, Jesus and Me.

■ JUBILANT and joyous—perhaps these words as well as any describe a new Diadem release, *Trio . . . in Concert* (DLP-127) featuring the Houghton College trumpet trio. The arrangements are excellent, the performance flawless. This is a top-notch and delightful album you should own.

In My Heart There Rings a Melody, Power in the Blood, He Leadeth Me, When I Survey, If You Want Joy, He Keeps Me Singing, All Hail the Power, Master the Tempest Is Raging, My Anchor Holds, The Breaking of Bread, Invitation Medley, Must Jesus Bear the Cross Alone?

■ *Jesus Gives Me a Song* pretty well sums up the life and musical ministry of Don Wyrtzen. His piano stylings in this Word album (W-3138-LP) are a listening joy as he interprets some of the great hymns and the lighter gospel songs.

God Leads His Dear Children Along, Abide with Me, A Mighty Fortress Is Our God, When God Is Near, Wonderful Peace, Jesu Priceless Treasure, Great Is Thy Faithfulness, Sunrise, Sunshine Medley, At the End of the Road, It's a Wonderful Wonderful Life, Jesus Gives Me a Song.

■ SOME MIGHT raise a questioning eyebrow about whistling being music, but when it's done by Glenn Spaulding—"The Whistling Preacher" and accompanied by Lorin Whitney at the organ and Rudy Atwood at the piano, it can have a surprisingly pleasing sound. A Christian Faith Recording (GS-1361).

Sweet Hour of Prayer, I Will Pilot Thee, I Will Praise Him, Nearer My God to Thee, Wonderful Peace, Softly and Tenderly, Close to Thee, Jesus Is All I Need, A Child of the King, Sitting at the Feet of Jesus.

■ A PLEASING, though not unusual, soprano voice is found on the new Diadem album, *He Tenderly Looked at Me* (DLP-110) with Delores Ackerman. Two new songs written by Mr. S. K. Grundy, director of music at Baptist Bible College, are included in the selections.

He Tenderly Looked at Me, In the Shadow of His Wings, Wounded for Me, The Name of Jesus, Under His Wings, Hiding in the Shadow of the Rock, He Hideth My Soul, The Holy City, Have Faith in Jesus, I Will Pilot Thee, Thank You Lord, It's Real, The Peace That Jesus Gives, Were You There?

■ QUIET, RESTFUL melodies played on the guitar, with piano and organ accompaniment are found in *Twilight Melodies*, a Zondervan Victory Recording (ZLP-566). Musicians featured are John Peterson, Scott Douglas and Gil Mead. This trio has worked out good arrangements that provide easy, inspirational listening.

In the Sweet By and By, Follow I Will Follow Thee, Have I Done My Best for Jesus?, Down in the Valley, Near the Cross, So Send I You, He Whispered Peace Be Still, My Sins Are Gone, Jesus Led Me All the Way, Then I Met the Saviour, When Love Shines In, When I Survey the Wondrous Cross.

■ BEV SHEA is backed by an orchestra and the "Victor Voices" to give depth and beauty to his latest album, *Crossroads of Life* (RCA-Victor, LPM-2252). We have heard all of the recent Shea albums and rank this one at the top.

The Wayside Cross, He'll Carry You Through, Lead Me Savior, Never Give Up, In the Hour of Trial, Let Jesus Come into Your Heart, Until Then, In the Shadow of His Wings, Count Your Blessings, Lead Me Gently Home, Jesus Savior Pilot Me, You May Have the Joy Bells.

■ THE WORLD-FAMOUS *Festivals of Male Voice Praise* which began in Scotland in 1934 have moved down to London, and Christian Faith Recordings has brought out an album (Z-6021) of the massed male choirs in London and the Home counties. The simplicity and warmth of this music gives a real spiritual quality to the album.

Praise Ye the Lord, Jesus Satisfies Me, No Night There, Come Over into Canaan Land, When Morning Comes, There Is a Green Hill, Worthy Is the Lamb, Trust in the Lord, I Want My Life to Tell, Sing to Jesus, Sunrise, Wherever He Leads.

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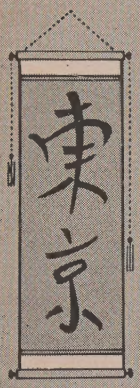

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Readers Say—

Apology and Correction

To the Editor:

Some months ago I stated in my column "Just a Minute" that there were some 15,000 towns and villages in the United States without resident ministers. This statement was quoted from oft repeated sources without a further check for verification.

Since then several readers have questioned me on this figure and so I have investigated it to see what I could actually find on this matter. A check with the U.S. Bureau of Vital Statistics didn't turn up anything so I was referred to the NCC Research Bureau.

Their home missions study director knew of no such nation-wide survey. He estimated that the number of church-less communities "might be a few hundred," although "communities without pastors would certainly be a much larger group." All told, he said, in 1950 there were "only 17,118 incorporated places in the entire United States and a lesser number of unincorporated ones."

I trust the readers will accept my apology for my inaccurate first statement and use the information above to help correct the error which is quite widely accepted.

DR. WILLIAM S. DEAL
EL MONTE, CALIF

Face Red Threat in Africa

To the Editor:

Your paper is a vital source of information in this 20th century Protestant Reformation.

I have been particurlarly interested in your articles on "The Christian Answer to Communism." Will they be published in book form when this series is completed?

The Christian public in South Africa, although facing the threat of Communism, is far too ignorant of the ideological implications of this menace.

E. LEVINE
JOHANNESBURG, SOUTH AFRICA

(Editor's Note: Arrangements are now being made for the series, "The Christian Answer to Communism," to be published in book form. It is expected to be ready by fall. Detailed announcements about its availability will be carried in this magazine. Individual chapters of this series are now available in reprint form and may be purchased at $1 a dozen or $7.50 a hundred.)

Like NAE and Action

To the Editor:

Enclosed you will find a gift towards your work. I pray that the Lord's hand may be upon it and make it grow.

Your magazine has improved so much in the past year that it is a joy to receive it.

MRS. ANNIE ROBERTSON
BELMONT, MASS.

To the Editor:

The writer of our mission study material for the United Brethren in Christ has suggested that we subscribe to your magazine to have material on the work of missionaries in our world today.

MRS. GARNET B. DICE
CHAMBERSBURG, PA.

Anti-War Demonstrations in NY

To the Editor:

I have noted with a great deal of interest and dismay the activities of an upstate pacifistic group which is seeking to halt nuclear warfare by demonstrations at nearby military installations. From the efforts of the Easter Sunday "Witness for Peace" parade and vigil at Griffiss Air Force Base in Rome, N. Y., I would gather that our nation is planning aggression, rather than defense, and that peace may be found only as we cease to arm ourselves in defense. I ask, is this peace or capitulation?

To go along with this sort of thinking one would have to assume that Communism is not really the enemy of democracy and that the Reds have really had a change of heart and will do right by us from here on. I can't believe that the men in the Kremlin are controlled by principles of integrity, love and honor or that they would respect our rights to our way of freedom. Nothing would please our enemies more than for us to take this soft attitude towards them. It would make their job much easier.

There is a Christian answer to the threat of Communism, but it certainly is not indifference or capitulation! It is true that Christians should be peacemakers, but it is also true that God has led His people many times to resist the enemy with military force. It is better to fight for right than to consent to evil. We must also remember that we fight not only to defend ourselves, but the lives of our children and their children. And, have we forgotten that if it had not been for some noble people willing to fight that there wouldn't be an American nation?

The Christian way to peace is personal and national repentance for our gross indifference to God and His will, a humbling of ourselves before Him and a submission to His leadership. Rather than spending three days of protesting defense, we ought to have three days, and more, of sacrificial devotion to a cause that is right and of repentance towards God.

Who is behind this philosophy of softness and pseudo-piousness towards Communism, indifference towards God and the will to fight for right?

REV. ROY E. CARNAHAN
CALVARY CHURCH OF THE NAZARENE
ROCHESTER, N. Y.

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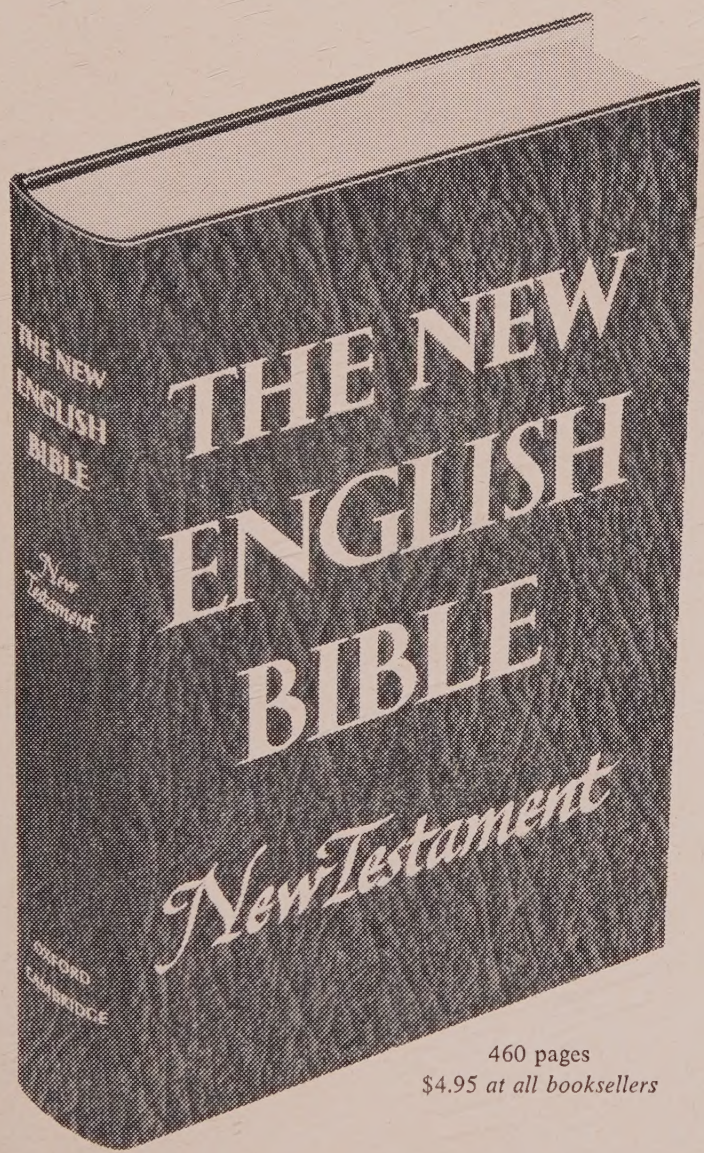

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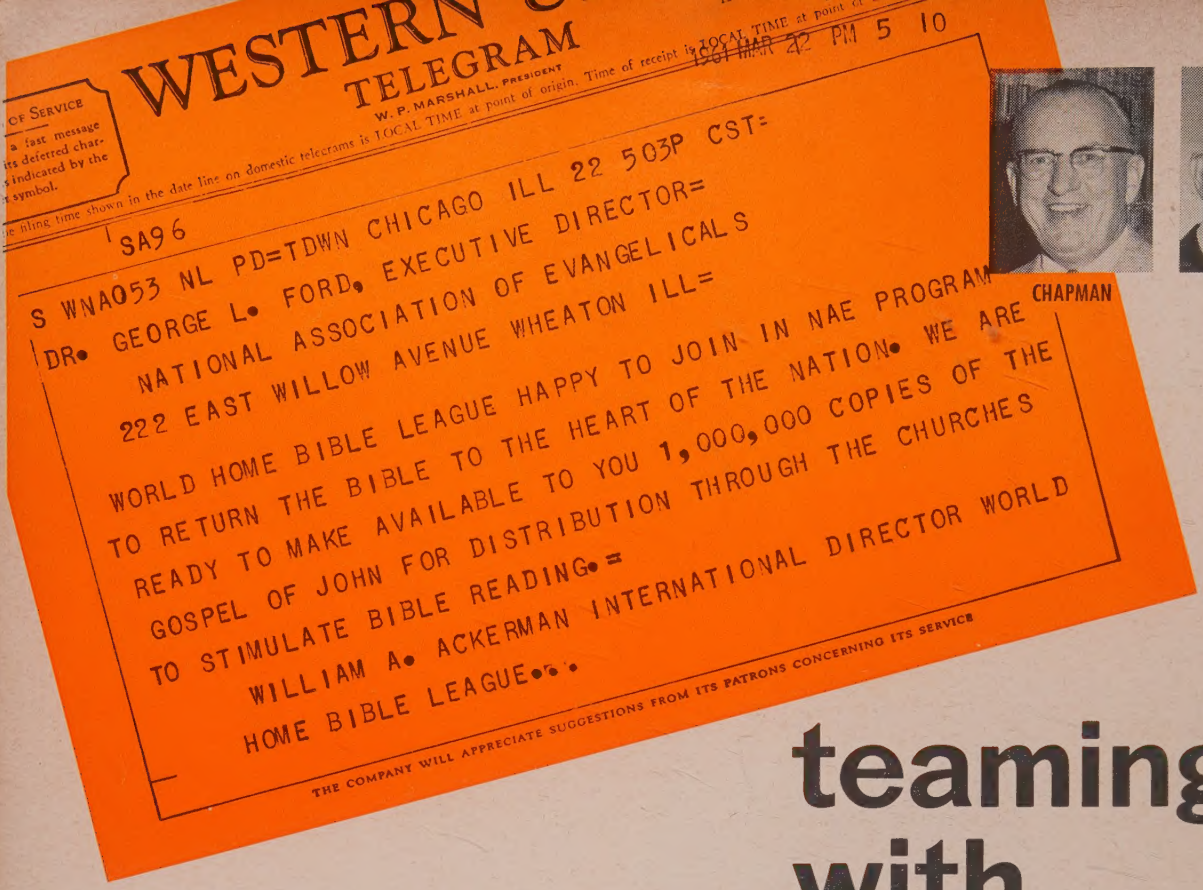
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